



PLUTARCH'S
Morals
*Translated from
the Greek
by severall hands*
Volume

London

Printed by R. Bentley at the Bell in Fleet-street. Church-yard 1713.



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A. Brunton Alcra.

F. ALCOFF FRATT

Plutarch's MORALS:

Translated from the *GREEK*
BY
SEVERAL HANDS.

Volume III.

The Second Edition Corrected and Amended.



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Almondia

To the Honourable,
AND
Right Reverend Father in GOD,
H E N R Y,
Lord Bishop of *LONDON*, &c.

Having some Hand in the New Translation of *Plutarch's Morals*, and being therefore desired by the Publisher to prefix a Dedication to one of the Volums; I, without much thinking, presently concluded, that you, Right Reverend Father in God, must needs challenge the greatest Right to what poor Services I am able to perform, especially since the Publisher's Desire is to lay the five Volums at the Feet of five of the Bishops of our Church: Both bacause you are my Diocesan, and for that I received the Holy Order of Priesthood from your Lordships Hands, with more than common Favour. I confess, it is a Presumption of the highest Nature; but hope, your Lord-

The Epistle Dedicatory.

Lordship will be induced to pardon it, the rather, because it was not so much my own seeking, as the Publisher's Desire ; and besides, in me it is only intended as a mean Acknowledgment of the Obligations your Goodness has laid upon me, when I was, and am yet a meer Stranger, and thereby uncapable of deserving any of that Favour and Goodness you were pleas'd to confer. But I am conscious, with what an Odium your Lordship resents any thing that appears the least Parasitical ; and therefore, lest I shou'd be look'd upon as one, that has more of Flattery in him than Sincerity, I forbear to offer those Elogiums you might justly expect, as nothing but your Due : It being evident to all that know any thing of the Affairs of their Country, how much your Lordship has merited of it and them. Neither shall I here trouble your Lordship with any thing touching the Author and his Works, both being so generally known already. Only this I wou'd in particular recommend to all, in the present Times; The reading of his Treatise of *Brotherly Love*, in this Volum, the most useful Moral that can be known or practised in this Age, when, to use his own Words, *Brotherly Love is as scarce* (and I will add much more than) *Brotherly Hatred was in antient times*. For, though Plutarch confines his Discourse to such Brethren, as were Sons of the same Natural

The Epistle Dedicatory.

Natural Parents; yet I presume, it is most of it applicable to Brethren in a Moral Capacity: That *English* Men and Protestants, in the present Juncture of Affairs especially, shou'd unite, agree together, and love one another as Brethren, in the more Noble, as well as Comprehensive Sense of the Term. I might lanch out very far on this Subject, but that I fear I have trespassed too much on your Lordships Patience already. Praying, therefore, that as your Lordship has hitherto manifested your self a most eminent Afferter and Supporter of the Rights of this Church and Kingdom, the same good God will be graciously pleas'd to add many happy Years to your generous Proceedings, to his endless Glory, the Prosperity and Peace of these Nations, and of the Protestant Religion, and at last Crown all your Endeavours to that End with the Due, as promised Reward, of Peace, and everlasting Life in his glorious Kingdom. I subscribe,

My Lord,

Your Lordship's most Dutiful Son,

and most humble Servant,

Charles Barcroft.

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Plutarch's Morals.

Vol. III.

Of FORTUNE.

*Made English out of the Greek by
William Baxter, Gent.*

Mortals Affairs, Fortune not Conduct rules.

AND does not Justice Rule the Affairs of Mortals neither ? Nor Impartiality, nor Moderation, nor Decorum ? But it was of Fortune, and long of Fortune , that *Aristides* remain'd obstinate in his Poverty, although he could have made himself Master * The word of much wealth ? And that *Scipio*, when he had taken *Carthage*, neither receiv'd, nor so much as saw any part of the Booty ? Was it of Fortune and long of Fortune that *Philocrates* having received a Sum of Gold of the King *Philip* laid it out in Whores and Fish ? And that *Lasthenes* and *Euthyocrates* by measuring their happiness by their Bellies, and the most object of follies lost *Olynthus*? Was it of Fortune that *Alexander* Son of *Philip* ~~wth~~, our De-refrain'd from the Captive Women himself, and punish't those that offered them any indignity ? But *Alexander* Son of *Priam*, long of an evil * *Demon* and *Fortune*, first vitiated his Hosts Wife, and then took her away ^{Plutarch saith,} ~~she is called~~ ^{Blind, because} ~~we blindly fall into her.~~

with him, and filled both the Continents with War and Calamities? And if such things as these can come by Fortune, what hinders but that we may as well plead that Cats, Boars and Monkeys are constrained by Fortune to be Ravenous, Lustful and Ridiculous? But if there be such things to be found as Moderation, Justice and Fortitude, how can it stand with reason there should not be such a thing as Wisdom also? And if there be Wisdom, how can it be but there must be Conduct? For Moderation is (as they are used to say) a certain sort of Wisdom; and Justice cannot subsist without Wisdom: And if she be present, good Conduct must then the rather follow. And we call that Wisdom that renders us manful in Pleasures, Continence and Moderation; in Dangers and Hardships, Endurance and Resolution; and in Communities and Public businesseſ, Equality and Justice. And therefore if we will needs have it that the effects of Conduct belong to Fortune, let then both the effects of Justice and Moderation belong to Fortune also. Nay (and by Jove) let stealing be ascribed to Fortune too, and Cutting of Purses and a lustful lewd life; and let us quit our Reasoning quite and turn our selves loose to Fortune to be carried and driven, like filth and dust before an impetuous wind. If there be no such thing as Conduct, it must of necessity follow there should be no such as advising about our Affairs, nor any consultation or enquiry about Utility. And that *Sophocles* did talk idly when he said:

What

*What e'er is sought,
It may be caught :
But when we shun
Will from us run.*

And when elsewhere he made this distribution of things.

*I learn what's to be taught :
I seek what's to be sought :
I beg the rest of Heaven.*

For what's to be *sought*, or what's to be *learnt* by Mortals, if all things go by Fortune ? And what Senate of a Republic is not overthrown ? or what Council of a Prince is not dissolv'd, if such things are subject to Fortune ? Which we use to upbraid with blindness, because we blindly fall into it. And indeed how can we otherwise chose, when we first pluck our Conduct like our Eyes out of our Heads, and then take us a blind Guide of our Lives ? Imagin that now some one of us should say,

*Seers Affairs Fortune not Eye-sight Rules,
Nor Eyes sights Introducers — (as Plato
calls them.)*

And again :

Hearers Affairs are by blind Fortune Rul'd.

And not by a certain Power Receptive of the strokes of Air conveyed to it through

the Organ of the Ear and Brain : It would be seem us doubtless to pay a due respect to our Sense. But our Sight, Hearing and Smelling with the other Parts of our Bodies Faculties were bestowed upon us by Name * to Minister unto good Conduct and Discretion. And, 'Tis *the mind Sees*, *and the mind that Hears*; the rest are deaf and blind : and as, were there not a Sun, we might for all the other Stars , pass our days in * *Reverend Dark* (as *Heraclitus* calls it); so had man neither Mind nor Reason his Life would be , for all things signifies his Senses , nothing better than that of *Brutes*. But it is by neither Fortune nor chance that we exceed them and bear sway over them : but *Prometheus* (that is Reason) is the Cause.

* *Eusebyn.*
Hesychius saith
that *Eusebyn*
among other
things signifies
Brutes, or *Brutes*.
But it is by neither Fortune nor
chance that we exceed them and bear
sway over them : but *Prometheus* (that is
Reason) is the Cause.

(1) Here I read *Which gives for Workmens Horse and Asses Foles.*
avridala, for And Hunger's Sons (a) for *Slaves to bear our toils.*

avridala, as

it is in his
Comparison of
Land and Water Animals.

As *Eschylus* speaks. For the greater part of *Brutes* are much happier than we, as to the Fortune and Form of their Constitution ; for some of them are arm'd with Horns, some with Teeth , and some with Stings.

(b) Here I read *Avrap ixeiv* *Bristles with Prickly Thorns.* —

iξυβενεῖς δό-
τε ρώμω αγρύθ
επιμπειραστ. Others again are shod , others are clad with Scales, others with shaggy Hair, and others with hard Claws and Hoofs. But *Man alone* (as *Plato* speaks) was left Hoofs Notes. by nature unarm'd , unshod and uncovred.

But all these ills she sweetened with one gift ;
Reason, Care and Forecast.

(c) Small is the Strength of poor frail Man,
Yet by his shifting wit he can
Enslave the Arts and Properties
Of all on Land in Sea and Skies.

(c) For τεγχό^ι
I read βερχό^ι,
out of his com-
parison of Land
and Water Ani-
mals. These

The lightest and swiftest things are Horses ; but they run for Man. A Dog is a fierce and an angry Animal ; but it guards Man. Fish is the sweetest thing, and Swine the fattest ; but they are Mans Nourishment and Cheer. What's bigger than an Elephant ? But this also is become Mans Play-thing , and a Spectacle at public Soleranities , and it learns to Skip, Dance and Kneel : Such things as these being not introduced in vain , but that we might learn by them whether knowledg advances Man, and above what things it sets him, and how he comes to be Master and exceed all other things.

For we nor Boxers, nor good Wrestlers are
Nor yet good Runners. — —

Yea in all these we are far more unhappy than the Brutes. But by our Experience, Memory, Wit and Dexterity (as Anaxagoras speaks) we make use of what's theirs : (d) We press out their Honey, (d) For βάση^ι— we Milk them, we catch them and drive τούμεν^ι I read them up and down as we please. So that βάτιομεν^ι. in all this, there is nothing that depends

on Fortune, but all on Conduct and Forecast : Moreover the affairs of Carpenters are affairs of Mortals , and so are those of Copper-founders , Builders and Statuaries ; amongst whom yet we can see nothing brought to Perfection by chance or at random, for that there falls in but little of Fortune to an expert Artist whether Founder or Builder ; but that the most and greatest part of their Workmanship is performed by meer Art, hath been thus insinuated by a certain Poet :

*Go forth into the Street ye Craftsmen all,
Who on great Joves Sharp-Ey'd Ergana call,*

(round.)

(e) For ~~της οἰκονομίας~~ the Aldine and Basil Editions have ~~σεργάνης~~

For the Trades have Ergana and Minerva for their (f) Patroness, and not Fortune.

It is indeed reported of one, that as he was drawing of a Horse , and had hit right in all the rest, both shapes and co-

lours, but was not well satisfy'd with the draught he had made of a puff of Froth

that was temper'd by the Bit , and wrought out with faint Breathing , and therefore had often wiped it off ; but that

at length he in a great fume struck his Pencil at a venture full of Colours as it

was against the Boards, and that, as it light, to admiration it made a most lively impress, and so fill'd up what was de-

fective in the Piece. This is the only artificial work of Fortune that History mentions. They every where make use

of

of Rules, Lines, Measures and Arithmetical Proportions, that their work may nowhere have in them any thing that is casual or fortuitous. And the truth is, Arts are stiled a sort of petty Wisdoms though they might be much better called certain Sheddings or Filings of it sprinkled upon the several needful Services of human Life. As is obscurely riddled to us in the Fire feign'd to have been first divided by *Ptometheus*, and then scatter'd up and down the World. For just so, certain little particles and * fragments * Here I read of Wildom as it were crumbled and bro-*διστρούσαν* small fell into Ranks and Methods. *τα* for *σπάσαν*. It seems therefore very strange how it *κατα* with can come to pass that Arts should stand *Vulcobius*. in no need of Fortune to compass their proper end, but that which is the greatest and most compleat of all Arts, and which is the very Sum of Mans worth and commendation should prove to be nothing at all. But there is a Conduct in Stretching and slackening of strings, which they call the Art of Music; and in Dressing of Meats, which we call Cookery; and in Washing of Cloaths, which we call the Art of Fulling: And we teach our Children how to put on their Shoos and Cloaths, and to take their Meat in their Right hand, and hold their Bread in their left; as being sensible that not so much as these common things come by Fortune, but require attention and heed. But the greatest things and the most important to a happy State require no Wisdom,

dom, nor have any share in rational proceeding and forecast. Yet no man ever wetted Clay and then left it; as if there would be Bricks by Chance and Fortune; nor having provided Wool and Leather sat him down and pray'd to Fortune that they might be made Cloaths and Shoos for him; nor can any man when he hath amass'd together much Gold and Silver and furnish't himself with a multitude of Slaves and Attendents, and enclosed himself in a great Palace with many Gates, and set out costly Couches and Tables, fancy to himself that if he have not Wisdom with them, these things will be his happiness and an undisturbed, blissful and unchangeable life. One askt General Iphicrates, by way of taunt; what he was? For he was neither Spearman, nor Archer, nor yet bore light Armour: I am (reply'd he) one that commands and uses all these. In like manner Wisdom is it self neither Gold, nor Silver, nor Fame, nor Wealth, nor Health, nor Strength, nor Beauty. What then is it? It is what can use all these with *Decorum*, and by means of which every one of these is made comfortable, commendable and useful, and without which they become useless, unprofitable and prejudicial, and the burthen and shame of their possessors. *Hesiods Prometheus* therefore gives very good advice to *Epimetheus*.

Brother be sure you never take

A Boon from Jove but give't him back.

Meaning

Meaning things of Fortune and External.
For as if he had bid him not to play on a
Flute if ignorant of Music , nor to read a
Book if he knew not his Letters, nor to ride
if he understood not a Horse ; so it would
be if he advised him not to govern if a
Fool, not to be a rich man if a Miser, and * For § 33
not to Marry if apt to be Rul'd by a Wo- μένον I read
man. For as Demosthenes saith, * success a- τη γέγεντι as
bove desert is to Fools an occasion of mis- it was printed
thinking, yes, and good Fortune above de- in the Aldine
sert is to the unwise an occasion of mis- and Basil Edi-
doing.

For § 33
τη γέγεντι as
it was printed
in the Aldine
and Basil Edi-
tions.

Plutarch's

Plutarch's Morals.

Vol. III.

Of VERTUE and VICE.

*Made English out of the Greek by
the same Hand.*

* For *iv'* I
read *ii.*

IT'S apparent that Cloaths make a Man warm not by warming him themselves, or by imparting heat to him (for every Garment is of it self Cold, which is the reason that we see those that are very hot and in a Feaver often shifting and changing one thing for another;) but what heat a Man exhales out of himself, that the Garment lying close to his body keeps together and contracts, and when it hath driven it inward, it will not suffer it again to dissipate. This being the very case of external Affairs too, is it that cheats Vulgar Heads, by making them think that if they might but enclose themselves in great houses, and heap together abundance of Slaves and Riches, they might then live to their own minds. But an agreeable and gay life is not to be found without us; on the contrary it is Man that out of his own temper, as out of a Spring adds pleasure and gayety to the things about him.

The House looks merrier when the Fire burns.

And

And Wealth is the more agreeable, and Fame and Power the more resplendent when they have the joy of the mind to accompany them. Since we see how that through a mild and tame disposition men can bear Poverty, Banishment and old Age easily and sweetly. For as Odours perfume Threadbare Coats and poor Rags, while Prince * For *ελέας*
Anchise's † Ulcer sent forth a loathsome pu- I read *ελέας*
with *Turnebus*.

When the foul Tent * *drifted on his Purple Robe.* (*Vice πάξον-*

τη I read *πά-*
πάξοντος.

Even so every state and condition of Life, if accompanied with Virtue, is undisturbed and delightful. But when Vice is intermixt, it renders even the things that appear splendid, sumptuous and magnificent most distasteful, nauseous and unacceptable to the possessors.

This man's thought happy in the Market-Place,
But when he ope's his doors, Hell is his Cage.

The Woman Rules all, commands and brawls. Though one may without any great difficulty get rid of a wicked crois-grain'd Wife, if he be but a Man and not a Slave. But a Man cannot write a Bill of Divorce to his Vice; and thereby free himself from further trouble, and procure his own repose by living a part; but it still co-habits with him and dwells in his very bowels, and cleaves to him both by night and by day.

It burns without a Torch, makes green old Age:

Being through it's vain glory a burthensom fellow-traveller; and through its voracity a chargeable Table-companion, and a troublousom Bed-fellow by breaking and spoiling ones sleep at night with cares, anxieties and

* For I read surmises. For * when they do sleep, their body is indeed at rest and quiet, but their mind is through superstition in Terrors, Dreams and Frights.

*When in my slumbers sorrows fill me
Then frightful Dreams and Visions kill me,*
saith one,

Just thus Envy, Fear, Anger and Lust affect us. For by day-time our Vice by looking abroad and fashioning her self to the manners of others , grows shame-fac'd and finds her self oblig'd to mask her own disorders, and does not yield her self up wholly to her appetites , but oftentimes resists and struggles with them. But in times of sleep, when it escapes both the opinions of Men and the Laws, and is at the remo-test distance from awe and respect, it stirs every desire, and raises up its malignity and lewdness. For it attempts (as Plato speaks) *the embraces of a Mother*, it purveys unlawful Meats, and refrains from no sort of Action, enjoying Villany, as far as it is practicable,

* For εἰδώλοις I read εἰδώλωσις, with H. Stevens.
* in Shades and Phantoms, that end in no real pleasure or accomplishment of desire ; but have only Power to stir up and enrage disorders and distempers. Where then is the pleasure of Vice , if there be no where to be

be found either freedom from care, or exemption from trouble, or satisfaction, or undisturbedness, or repose : A sound complexion and good health of body gives indeed both place and birth to the fleshes pleasures ; but there canhot be engendred a gayety and chearfulness in the mind, unless undauntedness, assurance or an immoveable serenity be the foundation. Nay if some hope or satisfaction should simper a little, this would be soon puddled and disturb'd by some suddain eruption of care, like a smooth Sea by a Rock. Heap up Gold, gather together Silver, raise up Walks, fill your house with Slaves , and the Town with Debtors, if you do not appease the disorders of your own mind, and stint your unsatiable desire and deliver your self from fears and cares, you do but rack-Wine for a man in a Fever, and administer Honey to a man disturbed with Choler, and prepare Meat and good Cheer for people that have the Flux or Gripes, who can neither retain it, nor be strengthen'd by it, but are over and above spoiled by it. Do you not see how sick persons loath, spit out and refuse the finest and * most costly Meats, though they be pro-
fer'd and forc'd upon them : and how again ~~τελέσειν~~ I when their complexion alters, and good Spi-
rits, sweet blood, and a connatural heat is ~~τελετε-~~
~~ασσαν~~, engender'd, they get up and gladly and willingly eat brown Bread, Cheeze and Cresses ? Such a disposition as this, is it that Reason works in the mind : And you will have sufficiency if you will but learn what a notable and generous mind is. You will live

live luxuriously in Poverty and be a Prince ; and you will be as much in love with a vacant and private life as with that of a General or King. If you once apply to Philosophy you will never live without pleasure, but you will learn to be every where pleas'd and with every thing. You will be pleas'd with Wealth for making you beneficial to many, and with Poverty for not having much to care for : With Fame for being honour'd, and with obscurity for being unenvied.

Plutarch's

Plutarch's Morals.

Vol. III.

Conjugal Precepts Dedicated to Pollianus and Ewidice.

Translated from the GREEK by John Phillips, Gent.

NOW that the Nuptial Ceremonies are over and that the Priestess of *Ceres* has joyned ye both together in the Bands of Matrimony, according to the Custom of the Country, I thought a short Discourse of this nature might not be either unacceptable or unseasonable, but rather serve as a kind *Epithalamium* to congratulate your happy Conjunction. More especially since there can be nothing more useful in Conjugal Society, then the observance of wise and wholesome Precepts, suitable to the Harmony of Matrimonial Converse. For among the variety of Musical Moods and Measures, there is one which is call'd *Hypothoras*, a sort of composition to the Flute and Hoboy, made use of to encourage generous Barbs, when fainting in the Chariot Races. But Philosophy being furnish'd with many noble and profitable Discourses, there is not any one subject that deserves a meer and more serious study, then that of Wedloc : Whereby they who are engag'd in a long Community of Bed and Board, are more steadfastly United in Affection, and made more pliable

pliable one to another in humour and condition. To this purpose, having reduced under several short Heads and Similies, some certain Instructions and Admonitions which you, as tutor'd up in Philosophy, have frequently already heard, I send ye the Collection as a present, beseeching the Muses so with their Presence to assist the Goddess *Venus*, that the Harmony of your mutual Society and Complacency in domestic Diligences, may outcry the melodious Concords of Lute or Harp, while living united together by Reason and Philosophy.

1. Therefore it was, that the Ancients plac'd the Statue of *Venus* by that of *Mercury*; to signify, that the Pleasures of Matrimony chiefly consists in the sweetness of Conversation: They also set the *Graces* and *Sudela*, the Goddess of Eloquence together; to shew, that the married couple were only to act by persuasion, and not to use the violences of wrangling and contention.

2. *Solon* advised, that the Bride should eat a Quince before she entred the Nuptial Sheets; intimating thereby in my opinion, that the Man was to expect his first Pleasures from the Breath and Speech of his new married Bedfellow; then which nothing renders the touch of the Lip more agreeable and delightful.

3. In *Baotia* it is the custom, what time they Vail the Virgin Bride, to set upon her Head a Chaplet of wild *Asparagus*, which from a thorny stalk affords a most delicious Fruit. To let us understand, that a new married Woman discreetly brooking at the beginning the first distasts of Marriage restraint, grows yieldingly complaisant at length, and makes conforming Wedlock a happiness to each. And indeed such Husbands who cannot bear with little Disdains, and first froppishness of Imprudent Youth, till rectified by kind and winning moderation, are like to those that chuse the sower Grapes, and leave to others the ripe delicious clusters. On the other side, those young Ladies that disoblige and disquiet

disquiet their Husbands in their first Embraces, may be well compar'd to those that patiently endure the sting, but fling away the Honey. Therefore it behoves those People who are newly married to avoid the first occasions of Discord and Dissentio[n]; considering that Vessels newly form'd, are subject to be bruise[n]d and put out of shape by many slight accidents, but when the materials come once to be settled and harden'd by time, nor Fire nor Sword will hardly prejudice the solid Substance.

Fire takes speedy hold of Straw or Hares Fur; but then as soon goes out again, unless fed with an addition of more fuel. Thus that same love, whose flames are only nourish'd by heat of Youth, and looser Charms of Beauty, seldom proves of long continuance, or grows to wedlock maturity, unless it have taken a deep root in Conformity of Manners, or that their mutual Affection be enlivened by the intermixture of Souls as well as Bodies; while Prudence and Discretion feed the noble Flame.

5. They who bait their Hooks with intoxicated Drugs, with little pains surprize the hungry Fish, but then they prove unsavory to the taste, and dangerous to eat. Thus Women that by the force of Charms and Philters, endeavour to subdue their Husbands to the satisfaction of their pleasure, or to heighten their Impotency, become at length the Wives of Madmen, Sots and Fools. For they whom the Sorceress *Circe* had enchanted, being then no better than Swine and Asses, were no longer able to please or do her Service. But she lov'd *Ulysses* entirely, whose Prudence avoided her venomous Intoxications, and rendered his Conversation highly grateful. And therefore they who rather chuse to be the Mistresses of fencelss Wittals, than the obedient Wives of wise and sober Husbands, are like those People that prefer misguidance of the Blind, before the

Conduct of them that can see and know the way. They will not believe that *Pasiphae*, the Consort of a Prince, could ever be enamour'd of a Bull, and yet themselves are so extravagant, as to abandon the Society of their Husbands, Men of Wisdom, Temperance and Gravity, and betake themselves to the Bestial Embraces of Riot and Debauchery.

6. Some Men either unable or unwilling to mount themselves into their Saddles, through Infirmity or Laziness, teach their Horses to fall upon their Knees, and in that posture to receive their Riders. In like manner there are some Persons, who having married young Ladies, not less considerable for the Nobility of their Birth, than their wealthy Dowries, take little care themselves to improve the advantages of such a splendid Conjunction, but with a severe moroseness, labour to depress and degrade their Wives, proud of the Mastery, and vaunting in Domestic Tyranny. Whereas in this Case, it becomes a Man to use the Reins of Government with as equal regard to the quality and dignity of the Woman, as to the Stature of the Horse.

7. We behold the Moon then shining with a full and glorious Orb, when farthest distant from the Sun ; but as she warps back again to meet her Illustrious Mate, the nearer she makes her approach, the more she is Eclipsed until no longer seen. Quite otherwise a Woman ought to display the Charms of her Virtue, and the sweetnes of her Disposition in her Husbands presence, but in his absence, to retire to silence and reservednes at home.

8. Nor can we approve the saying of *Herodotus*, that a Woman lays aside her modesty with her shift. For surely then it is that a chaste Woman chiefly vails herself with bashfulness, when in the privacies of matrimonial Duties, Excess of Love, and Maiden Reverence, become

become the secret Signals and Testimonies of mutual affection.

9. As in Musical Concords, when the upper strings are tuned exactly to their Octaves, the Base is always lowest, so in well regulated and well order'd Families, all things are carried on with the harmonious consent and agreement of both Parties but the conduct and contrivance chiefly redounds to the reputation and management of the Husband.

10. It is a common Proverb, that the Sun is too strong for the North-wind; for the more the Wind ruffles and strives to force a Man's upper Garment from his Back, the faster he holds it, and the closer he wraps it about his Shoulders. But he who so briskly defended himself from being plunder'd by the Wind, when once the Sun begins to scald the Air, all in a dropping sweat, is then constrained to throw away not only his flowing Garment, but his Tunic also. This puts us in mind of the practise of most Women, who being limited by their Husbands in their Extravagancies of Feasting and Superfluities of Habit, presently fill the House with noise and uproar; whereas, if they would but suffer themselves to be convinc'd by Reason and soft Perswasion, they would of themselves acknowledge their Vanity, and submit to Moderation.

11. *Cato* ejected a certain *Roman* out of the Senate, for kissing his Wife in the presence of his Daughter. 'Tis true, the punishment was somewhat too severe; but if kissing, and colling, and hugging in the sight of others be so unseemly, as indeed it is, how much more undecent is it to jowr, and brawl, and maunder one at another, while Strangers are in Company? If lawful Familiarity and Carefles between Man and Wife, are not to be allow'd, but in their private Retirements; shall the bitter interchanges and loud discoveries of inventive and inconsiderate Passion, be thought an enter-

tainment pleasingly proper for unconcern'd and public Ears?

12. As there is little or no use to be made of a Mirrour, though in a frame of Gold enchas'd with all the sparkling variety of the richest Gems, unless it render back the true similitude of the Image it receives; so is there nothing of profit in a wealthy Dowry, unless the Conditions, the Temper, the Humour of the Wife be conformable to the natural Disposition and Inclination of the Husband; and that he sees the Vertues of his own mind exactly represented in hers. Or if a fair and beautiful Glafs that makes a sad and pensive Visage look jocund and gay, or a wanton and smiling Countenance show pensive and mournful, is therefore presently rejected as of no value; thus may not she be thought an angry, pevish and importunate Woman, that louts and lowrs upon the Careffes of a Husband, and when he courts the Pastime of her Affections, entertains him with Frumps and Taunts; but when she finds him serious in business, allures him then, with her unseasonable toyings to Pleasure and Enjoyment? For the one is an offence of impertinency; the other a Contempt of her Husbands Kindness. But as Geometricians affirm, that Lines and Surfaces are not mov'd of themselves, but according to the motions of the Bodies to which they belong, so it behoves a Woman to challenge no peculiar Passion or Affection as her own, but to share with her Husband in his Business, in his Recreations, in his Cares and in his Mirth.

13. As they who are offended to see their Wives eat and drink freely in their Company, do but whet their Appetites to glut and gormandize in Corners by themselves; so they who refuse to frolic in Retirement with their Wives; or to let 'em participate of their private Pastimes and dalliances, do but instruct them to cater for themselves their own Pleasures and Delights.

14. The

14. The *Persian* Kings, when they contain themselves within the limits of their usual Banquets, suffer their married Wives to sit down at their Tables ; but when they once design to indulge the Provocations of Amorous Heats and Wine, then send away their Wives and call for their Concubines, their Gypsies and their Songstresses, with their Lascivious Tunes and wanton Galliards. Wherein they do well, not thinking it proper to debauch their Wives with the tipsie Frolics and dissolute Extravagancies of their Intemperance.

If therefore any private Person, sway'd by the unruly motions of his Incontinency, happen at any time to make a trip with a kind she-friend, or his Wives Chamber-maid, it becomes not the Woman presently to lowre and take Pepper i'th' Nose, but rather to believe, that it was his respect to her, which made him unwilling she should behold the Follies of Ebriety and fowl Intemperance.

15. Princes that be addicted to Music, encrease the Number of excellent Musicians : If Lovers of Learning, all men strive to Excel in Reading and in Eloquence : If given to martial Exercises, a military Ardor rowses streight the drowsie sloath of all their Subjects. Husbands thus effeminately Cinical only teach their Wives to Paint and Polish themselves with borrowed Lustre. The studious of Postures, render 'em Immodest and Whorish : On the other side, Men of serious, honest and virtuous Conversations make sober, chaste and prudent Wives.

16. A young *Lacedæmonian* Lass being ask'd by an Acquaintance of hers, whether she had yet embrac'd her Husband ? Made answer, no ; but that he had embrac'd her. And after this manner in my Opinion, it behoves an honest Woman to behave her self toward her Husband, never to shun, nor to disdain the Careffes and Dalliances of his amorous Inclinations when he

himself begins ; but never her self to offer the first occasion of provocation : For the one favours of Impudent Harlotry ; the other displays a Female Pride and Imperiousness void of conjugal Affection.

17. It behoves not a Woman to make peculiar and private Friendships of her own, but only to correspond with her Husband's Acquaintance, and his Familiars alone to esteem as hers. Now as the Gods are our chiefest and most beneficial Friends, it behoves her only to worship and adore those Deities, which her Husband Reputes and Reverences for such. But as for quaint Opinions and superstitious Innovations, let 'em be exterminated from her outermost Threshold. For no Sacrifices or Services can be acceptable to the Gods performed by Women, as it were by stealth, and in Secrets without the Knowledge of the Husband.

18. *Plato* asserts those Cities to be the most happy and best regulated, where these Expressions, *This is mine*, *This is not mine*, are seldomest made use of. For that then the Citizens enjoy in Common, so far as is convenient, those things that are of greatest Importance. But in Wedlock those Expressions are utterly to be abolished; unless it be as the Physicians say, that the right side being bruised or beaten, communicates its pain to the left. For so indeed as the Husband ought to Sympathize in the Sorrows and Afflictions of the Woman, much more does it become the Wife to be sensible of the Miseries and Calamities of the Husband. To the intent, that as knots are made fast by knitting the bows of a Thread one within another, so the Ligaments of conjugal Society may be strengthen'd by the mutual enterchange of Kindness and Affection. This Nature her self instructs us, by mixing us in our Bodies ; while she takes apart from each, and then blending the whole together, produces a Substance common to both ; to the end that neither might be able to discern or distinguish

stinguish what was belonging to another, or lay claim to assured Propriety. Therefore is Community of Estate and Purses chiefly requisite among married Couples, whose principal aim it ought to be to mix and incorporate their Purchases and Disbursements into one Substance, neither pretending to call this hers, or that his, but accounting all inseparately peculiar to both. However as in a Goblet, where the proportion of *Water* exceeds the Juice of the Grape, yet still we call the mixture *Wine*; in like manner the House and Estate must be reputed the Possession of the Husband, although the Woman brought the chiefest Part.

19. *Helena* was Covetous, *Paris* Luxurious: on the other side, *Ulysses* was Prudent, *Penelope* Chast. Happy therefore was the Match between the latter; but the Nuptials of the former brought an *Iliad* of Miseries as well upon the *Greeks* as *Barbarians*.

20. The question being put by some of his Friends to a certain *Roman*, why he had put away his Wife, both Sober, Beautiful, Chast and Rich? The Gentleman putting forth his Foot, and shewing his Buskin, *Is not this*, said he, *a new handsom compleat Shoe*; yet no Man but my self knows where it pinches me? Therefore ought not a Woman to boast either of her Dower, her Parentage or Beauty; but in such things as most delight a Husband, pleasantness of Converse, sweetnes of Disposition, and briskness of Humour, there, to shew nothing of harshness, nothing distasteful, nothing offensive, but from day to day to study Behaviour jocund, blithe and conformable to his Temper. For as Physicians are much more afraid of Fevers, that proceed from hidden Causes, which have been by little and little contracting for a long time together, than those that receive their Nourishment from apparent and manifest concoctions; thus, if daily continued, the petty Snubs and Frumps between Man and Wife, though perhaps

unknown to others, are of that force, that above all things else they canker conjugal Affection, and destroy the pleasure of Cahabitation.

12. King *Phillip* so far doted on a fair *Theffalian* Lady, that she was suspected to have used some private Arts of Fascination towards him. Wherefore *Olympias* laboured to get the suppos'd *Sorceress* into her Power. But when the Queen had viewed her well, and duly examin'd her Beauty, beheld the Graces of her Deportment, and consider'd her Discourse bespeak her no less then a Person of noble Descent and Education, *Hence, fond Suspitions, hence vainer Calumnies,* said she, *for I plainly find the Charms which thou makest use of are in thy self.* Certainly therefore a lawful Wife surpasses the common acceptation of *Happiness*, when without enhancing the Advantages of her Wealth, Nobility and Form, or vaunting the Possession of *Venus's Cestus* it self, she makes it her business to win her Husbands Affection by her Virtue and Sweetness of Disposition.

22. Another time the same *Olympias*, understanding that a young Courtier had married a Lady, beautiful indeed, but of no good Report, *Sure, said she, the Hot-spur had little Brains, otherwise he would never have married his Eyes.* For they are Fools, who in the choice of a Wife, believe the Report of their Sight or Fingers; like those who telling out the Portion in their Thoughts, take the Woman upon content, never examining what her Conditions are, or whether proper to make him a fit Wife or no?

23. *Socrates* was wont to give this Advice to young Men, that accustom themselves to their Looking-glasses, if ill-favour'd, to correct their Deformity by the Practice of Virtue: If handsom, not to blemish their outward Form with inward Vice. In like manner it would not be amiss, for a Mistress of a Family, when she holds her Mirror in her Hands, to discourse her own thoughts;

thoughts ; if deformed thus, *Should I prove Lewd and Wicked too.* On the other side, thus the Fair one, *What if chaste beside ?* For it adds a kind of Veneration to a Woman not so handsom , that she is more belov'd for the Perfections of her Mind than the outside Graces of her Body.

24. *Dionysius the Tyrant of Sicily* sent several costly Presents of Rich Apparel, Neck-laces and Bracelets to the Daughters of *Lysander*, which however the Father would never permit the Virgins to accept, saying, *These gaudy Presents will procure more Infamy than Honour to my Daughters.* And indeed, before *Lysanders* time, *Sophocles* in one of his Tragedies had uttered the following sentence to the same effect.

*Mistake not, silly Wretch, this Pompous Trim
Rather disgraces, then proclaims thee Great,
And shews the Rage of thy Lascivious heat.*

For as *Crates* said, that is *Ornament* which adorns ; and that adorns a Woman which renders her most deserving. An honour conferr'd upon her, not by the Lustre of *Gold*, the sparkling of *Emeraulds* and *Diamonds*, nor splendour of the *Purple* Tincture, but by the real Embellishments of Gravity, Discretion, Humility and Modesty.

25. They who offer to *Juno*, as the Goddess of Wedloc, never Consecrate the Gall with the other parts of the Sacrifice, but having drawn it forth, they cast it behind the Altar. Which Constitution of the Law-giver fairly implys, that all manner of Passionate Anger and Bitterness of Reproach should be Exterminated from the Thresholds of Nuptial Cohabitation. Not but that a certain kind of Austerity becomes the Mistress of a Family ; which however should be like that of Wine, profitable and delightful, not like *Aloes* , biting and medicinally ungrateful to the Palate.

26. *Plato* observing the morose and sowre humour of

Xenocrates,

Xenocrates, otherwise a Person of great Virtue and Worth, admonish'd him to Sacrifice to the *Graces*. In like manner, I am of opinion that it behoves a Woman of moderation to crave the Assistance of the *Graces*, in her behaviour towards her Husband, thereby (according to the saying of *Metrodorus*) to render their Society mutually harmonious to each other, and to perserve her from being waspishly proud, out of a conceit of her Fidelity and Virtue. For it becomes not a frugal Woman to be negligent of decent Neatness, nor out of an awful respect to her Husband, to refrain complacency in her conversation; seeing that as the over-rigid humour of a Wife renders her honesty irksom, so Sluttry begets a hatred of her sparing and pinching Huswifry. Insomuch that she who is afraid to laugh, or to appear Merry and Gay before her Husband, for fear of waking his Jealousie, may be said to resemble another that forbears to anoint her self at all, least she should be thought to use unnecessary or Harlotry Perfumes; or to be like such a one that neglects to wash her Face, to avoid the Suspition of Painting. Thus we find that Poets and Orators, who desire to shun the tyring tediousness of a low, vulgar and drowsie Stile, ingeniously labour to detain and move both their Readers and their Auditors by the Quaintness of their Invention, Grandeur of the Subject, and Lively Representation of the Humours and Conditions which they bring upon the Stage. From whence a discreet Minstrels of a Family may likewise learn to avoid all manner of over-nice Curiosity and squeamish Affectation, all excess of Jollity, favouring of the Curtisan, and every thing tending to profuse Pomp; which does not hinder her however from using that freedom with her Husband in her usual Sports and familiar Careffes, which the *Graces* themselves allow at seasonable times with an equal mixture of Modesty and Pleasure. Nevertheless, if there be any Woman so severe and reserv'd by Nature, that no means

means can be found to make her blithe and sportive, it behoves her Husband to give way to her Temper; and as *Phocion* answered *Antipater*, who commanded him to do an ill thing that misbecame his Quality, *I cannot be thy Friend, and flatter thee at one and the same time.* In like manner ought a Man to rest satisfied with the Vertues of a chaste Wife, tho' her serious Disposition will not permit her to act the airy part of a Mistress.

27. The *Egyptian* Women were antiently never wont to wear shoes; to the end they might accustom themselves to stay at home. But altogether different is the Humour of our Women; for they, unless allowed their Jewels, their Bracelets and Necklaces, their gaudy Vestments, Gowns and Petticoats, all bespangl'd with Gold, and their Embroider'd Buskins, will never stir abroad.

28. *Theano*, as she was dressing her self one Morning in her Chamber, by chance discover'd some Part of her Naked Arm. Upon which, one of the Company crying out, *Ob, what a lovely Arm is there!* 'Tis very true, said she, *but yet not common.* Thus ought a chaste and virtuous Woman to keep not only her naked Arms from open View, but to lock up her very Words, and set a Guard upon her Lips, especially in the company of Strangers, in regard there is nothing which sooner discovers the Qualities and Conditions of a Woman than her Discourse.

29. *Phidias* made the Statue of *Venus* at *Elis*, with one foot upon the shell of a Tortoise; to signifie two great duties of a virtuous Woman, which are to keep home and be silent. For she is only to speak to her Husband, or by her Husband. Nor is she to take amiss the uttering her Mind in that manner, through another, more proper Organ.

30. Princes and Kings honour themselves in giving honour to Philosophers and Learned Men. On the other side, Great Personages admir'd and courted by Philoso-

Philosophers are no way honour'd by their flatteries ; which are rather a prejudice and stain to the Reputation of those that use 'em. Thus it is with women, who in honouring and submitting to their Husbands, procure Honour and Respects to their Husbands ; but when they strive to get the Mastery, they become a reproach not only to themselves, but to those that are so ignominiously Hen-peckt. But then again, it behoves a Husband to controul his Wife, not as a Master does his Vassal, but as the Soul governs the Body ; with the gentle hand of mutual Friendship and reciprocal Affection. For as the Soul commands the Body , without being subject to its Pleasures and inordinate Desires : In like manner should a Man so exercise his Authority over his Wife, as to soften it with Complaisance and kind Requital of her loving submission.

31. Philosophers assert, that of Bodies which consist of several parts, some are compos'd of parts distinct and separate, as a Navy, or Army Royal : Others of contiguous Parts, as a House or a Ship : And others of parts united at the first conception, equally partaking of Life and Motion and growing together, as are the bodies of all living Creatures. Thus, where People wed for pure affection, that Marriage may be said to resemble those Bodies, whose parts are solidly fixt together. They who marry for the sake of great Portions, or else desirous of Off-spring, are like to Bodies , whose parts are contiguous and cleave close to one another ; and they who only Bed together, if there be any such, resemble Bodies whose parts are distinct, and without dependency. Now as Phystians say, that Liquids are the only Bodies which most easily intermix without any difference of propriety or respect one with another ; so should it be said of People joyn'd together in Matrimony, that there is a perfect mixture of Bodies and Estates, of Friends and Relations. Therefore the *Roman Law* prohibits new Married People

ple from giving and receiving mutual presents one from another, not that they should not participate one with another, but to shew that they were not to enjoy anything, but what they possess'd in Common.

32. In *Leptis a City of Libya*, it was an antient custom for the Bride, the next day after the Nuptial solemnity, to send home to the Mother of the Bridegroom, to borrow a Boyler, which she not only refus'd to lend, but sent back word, that she had none to spare. To the end, that the new marry'd Woman, having by that means try'd the disposition of her Mother-in-Law, if afterwards she found the humour of her Step-dame peevish and perverse, she might with more patience brook her unkindness, as being no more than what she expected. Rather it becomes the Daughter to avoid all occasions of distast. For it is natural to some Mothers to be jealous that the Wife deprives her of that filial tenderness which she expects from her Son. For which there is no better cure than for a Wife so to contrive the gaining of her Husbands Love, as not to lessen or withdraw his affection from his Mother.

33. 'Tis generally observed, that Mothers are fondest of their Sons, as expecting from them their future assistance, when they grow into years; and that fathers are kindest to their Daughters, as standing most in need of their Paternal succor. And perhaps out of that mutual respect which the Man and his Wife bear one to another, there may seem to be a misplacing of their esteem and deference to others, improperly here bestow'd, and more neglected where more properly due. But this pleasing controversie is easily reconcil'd. For it becomes a Woman to shew the choicest of her respects, and to be more complaisant to the kindred of her husband, than to her own; to make her complaints to them, and conceal her discontents from her own Relations. For the trust which she reposes in them, causes them to confide in

in her, and her esteem of them encreases their respects to her.

34. The Commanders of the *Græcian Auxiliaries*, that march'd in aid of *Cyrus*, gave these instructions to their Souldiers, That if their Enemies advanc'd hooping and hollowing to the combat, they should receive the charge, observing an exact silence. But on the other side, if they came on silently, then to rend the Air with their Martial shouts. Thus prudent Wives, when their Husbands in the heat of their passion, rant and tear the House down, should make no returns, but quietly hold their peace: But if they only frown out their discontents in moody anger, then with soft Language and gently reasoning the case, they may endeavour to appease and qualifie their fury. Rightly therefore are they reprehended by *Euripiides*, who introduce the Harp and other Instruments of Music at their Compotations. For Music ought rather to be made use of for the mitigation of of wrath, and to allay the sorrows of mourning , not to heighten the voluptuousness of those that are already drown'd in Jollity and delight. Believe your selves then to be in an error, that sleep together for pleasure ; but when angry and at variance make two Beds, never at that time calling to your assistance the Goddess *Venus*, who better than any other , knows how to apply a proper remedy to such distempers ; as *Homer* teaches us, where he brings in *Juno* using this expression,

*Your deadly Feuds will I my self appease,
And th' Amorous Bed shall be the charming place
Where all your strife shall in embracing cease.*

For though it becomes a Man and his Wife at all times to avoid all occasions of quarrelling one with another, yet is there no time so unseasonable for contention , as when they are between the same Sheets. As the Woman in difficult labour, said to those that were about to lay her upon her Bed ; for said she, Can this Bed cure these pains,

pains, since it was in this very Bed, that my pleasures were the cause of all my throws? And yet those reproaches and contests which the Bed produces, will hardly be reconcil'd at any other time or place.

35. Therefore is *Hermione* in the right, speaking to this effect, in one of the Tragedies of *Euripides*,

*The Leud Discourse of Women void of shame,
Ruin'd my Honour and my Virtuous Name.*

However these mischiefs rarely happen, but where Women at variance and jealous of their Husbands, not only open their Door, but their Ears, to whole Chiurms of twatling Gossips that widen the difference. For them it behoves a prudent Woman to shut her Ears, and beware of listening to such enchanting Tatlers; calling to mind the answer of *Philip*, who being exasperated by his Friends against the Greeks, for cursing and reviling him, notwithstanding all the benefits they had receiv'd at his hands, *What would they have done, said he, had we us'd them with unkindness and severity?* The same should be the reply of a Prudent Woman to those she Devils, when they bewail her condition, and cry, *A Woman so loving, so chaste and modest, and yet abus'd by your Husband!* For then should she make answer, *What would be do, should I injure his Bed, and plague him with continual noise?*

36. A certain Master, whose slave had been run away from him for several Months together, after a long search, at length finding him suddenly in a Work-houſe, *Where could I have despis'd to meet with thee more to my misfortune, than in such a place as this?* Thus, when a Woman is grown jealous of her Husband, and meditates nothing but present Divorce, before she be too hasty, let her reason with her self in this manner: *In what condition would my Rival choose to see me with greater satisfaction, than as I am all in a fret and fume, enrag'd against my Husband, and ready to abandon both my House and Marriage-Bed together?*

37. The Athenians yearly solemnize three Sacred Festivals, when they begin to Plough. The first in the Island of Scyros, in memory of the first invention by their Ancestors, of Ploughing and Sowing; the second, at a place call'd Rboria, and the third under the very Walls of the City, which they call Buzigion, in commemoration of the first spanging of Oxen to the Plough. But more Sacred than all these, is the Nuptial Ploughing and Sowing, in order to the Procreation of Children. And therefore Sophocles rightly calls *Venus* the Fruitful *Cytherea*. For which reason it highly imports both the Man and the Woman, when bound together by the Holy Tye of Wedlock, to abstain from all unlawful and forbidden Copulation, and from Ploughing and Sowing, where they never desire to reap any fruit of their Labour; or if the Harvest come to perfection, they conceal and are ashamed to own it.

38. The Orator *Gorgias*, in a full Assembly of the Grecians, resorting from all parts to the *Olympic Games*, making an Oration to the People, wherein he exhorted 'em to live in Peace, Unity and Concord, one among another, *Melanthisius* cryed out aloud, *This Man pretends to give us advice, and Preaches here in publick nothing but Love and Union, who in his own private Family is not able to keep his Wife and his Maid from being continually together by the Ears, and yet there are only they three in the House.* For it seems that *Gorgias* had a kindness for his Servant, which made her Mistress jealous. And therefore it behoves that Man to have his Family in exquisite order, who will undertake to regulate the failing of his Friends, or the public Miscarriages. Especially since the Misbehaviour of Men toward their Wives is far sooner divulg'd among the People, then the Transgressions of Women against their Husbands.

39. It is reported, that the Scent of sweet Perfumes will make a Cat grow mad. Now supposing those strong Perfumes

Perfumes which are us'd by many Men should prove offensive to their Wives, would it not be a great piece of unnatural unkindness to discompose a Woman with continual Fits, rather than deny himself a pleasure so trivial? But when it is not their Husbands perfuming themselves, but their lascivious wandring after leud and extravagant Women, that disturbs and disorders their wives, it is a great Piece of Injustice, for the tickling Pleasure of a few Minutes, to afflict and disquiet a virtuous Woman. For since they who are conversant with Bees, are many times so curious as to abstain from their own Wives, to prevent the Persecution of those little, but implacable, Enemies of unclean Dalliance, much rather ought a man to refrain the Pollutions of Harlotry when offensive to chaste and lawful Matrimony.

40. They whose business it is to manage Elephants, never put on white Frocks; nor dare they, that govern wild Bulls, appear in red; those Creatures being skar'd and exasperated by those Colours. And some report, that Tigres, when they hear a Drum beat a far off, grow mad, and exercise their savage Fury upon themselves. If then there are some Men, that are offended at the gay and sumptuous habit of their Wives, and others that brook as ill, their gadding to Plays and Balls; what reason is there, that Women should not refrain those Vanities, rather than perplex and discontent their Husbands, with whom it becomes their Modesty to live with Patience and Sobriety?

41. What said a Woman to King Philip, that pull'd and hawld her to Him by violence against her will? Let me go, said she, for when the Candles are out, all Women are alike. This is aptly apply'd to Men addicted to Adultery and Lust. But a virtuous Wife, when the Candle is taken away, ought then chiefly to differ from all other Women. For when her Body is not to be seen, her Chastity, her Modesty and her peculiar Affection to her

Husband ought then to shine with their brightest Lustre.

42. *Plato* admonishes Old men to carry themselves with most gravity in the Presence of young People ; to the end the awe of their Example may imprint in Youth the greater respect and reverence of Age. For the loose and vain Behaviour of Men stricken in years, breeds a contempt of gray hairs, and never can expect Veneration from Juvenility. Which sober Admonition should instruct the Husband to bear a greater Respect to his Wife, than to all other Women in the World ; seeing that the Nuptial Chamber should be the School of Honour and Chastity, not of Incontinency and Wantonness. For he that allows himself those pleasures that he forbids his Wife, acts like a Man that would enjoyn his Wife to oppose those Enemies, to which he has himself already surrendr'd.

43. As to what remains, in reference to superfluity of habit and decent Household Furniture, remember, dear *Euridice*, what *Timoxenes* has written to *Aristilla*. And for you, *Pollianus*, never believe, that Women will be wean'd from those Toys and Curiosities, wherein they take a kind of Pride, and which serve for an Alleviation of their domestic Solitude ; wherein you cannot chuse but gratifie your Ladies Fancy, while you yourself are taken with the Gayety of Golden Beakers and rich Trappings for your Mules and Horses. For it were a strange Moroseness to debar a Woman those Ornamental Vanities, which naturally her Sex admire, nor will it easily be endur'd without regret, where she sees the man much more indulgent to his own humour.

44. Since then thou art arriv'd at those years, which are proper for the Study of such Sciences as are attain'd by Reason and Demonstration, endeavour to compleat this knowledg by conversing with Persons, that may be serviceable to thee in such a generous design. And as for
thy

thy Wife, like the industrious Bee, gather every where from the fragrant Flowers of good Instruction, and replenishing thy self with whatever may be of advantage to her, impart the same to her again in loving and familiar Discourse, both for thy own and her Improvement.

*For Father Thou and Mother art to Her,
She now is thine, and not the Parent's Care.*

Nor is it less to thy Commendation to hear what she returns,

*And You my Honour'd Husband are, my Guide,
And Tutor in Philosophy, beside,
From whose Instructions; I at once improve
The fruits of knowledg, and the sweets of Love.*

For such Studies as these fix the Contemplations of Women upon what is laudable and serious, and prevent their wasting time upon impertinent and pernicious vanity. For that Lady that is studious in Geometry will never affect the dissolute Motions of Dancing. And she that is taken with the sublime Notions of *Plato* and *Xenophon*, will look with disdain upon lascivious Novels and Schools of *Venus*; and contemn the South sayings of ridiculous Astrologers; and being better grounded in that Art, will deride the Impostures of others, who like *Aganice*, the Daughter of *Hegetor*, a Thessalian Lord, understanding the reason of the Eclipses of the Moon, and of her being obscur'd by the shadow of the Earth, made the credulous Women believe, that it was she, who at those times unhang'd the Moon, and remov'd her from the Sky.

45. True it is, that never any Woman brought forth a perfect Child without the Assistance and Society of Man, but there are many, whose Imaginations are so strongly wrought upon by the sight, or bare Relation of Monstrous Spectacles, that they bring into the World

several sorts of immature and shapeless Productions. Thus unless great care be taken by Men to manure and cultivate the Inclinations of their Wives with wholesome and virtuous Precepts, they often breed among themselves the false Conceptions of extravagant and loose desires. But do thou, *Euridice*, make it thy business to be familiar with the learned Proverbs of wise and learned Men, and always to embellish thy Discourse with their profitable Sentences, to the end thou maist be the Admiration of other Women, that shall behold thee so richly adorn'd without the expence or assistance of Jewels or Embroideries. For Pearls and Diamonds are not the purchase of an Ordinary Purse ; but the Ornaments of *Theano*, *Cleobuline*, *Gorgo* the Wife of King *Leenidas*, *Timoclea* the Sister of *Theagenes*, the ancient *Roman Clodia*, or *Cornelia*, already so celebrated and renown'd for their Virtues, will cost but little, yet nothing will set thee out more glorious or illustrious to the World, nor render thy life more comfortable and happy. For if *Sappho*, only because he could compose an Elegant Verse, had the Confidence to write to a haughty and wealthy Dame in her time,

*Dead thou shalt lye, and in thy Tomb forgot,
Where all Remembrance of thy name shall rot ;
Nor for thy Issue shalt thou leave behind
Pierian Roses, i' b' Offspring of the Mind.*

Why may it not be much more lawful for thee to boast those great Perfections, that give thee a greater Priviledge, not only to gather the Flowers, but to reap the Fruits themselves, which the Muses bestow upon the Lovers and real Owners of Learning and Philosophy ?

Plu-

Plutarch's Morals.

Vol. III.

Whether 'twere rightly said, *Live
Conceal'd?*

*Translated from the GREEK by Charles
Whitaker Esquire, sometimes Fellow
of New-College in Oxford.*

TIS sure, he that said it, had no mind
to live conceal'd, for he spoke it out
of design of being taken notice of ;
for his very *saying* it, as if he saw deeper into
things than every vulgar Eye, and to purchase to
himself a Reputation, how unjustly soever, by
inveigling others into obscurity and retirement :
But the Poet says right,

*I hate the Man who makes pretence to Wit,
Yet in his own concer'is waves using it.*

For they tell us of one *Philoxenus* the Son of *Eryxis*, and *Knatho* the Sicilian, who were so over
greedy after any dainties set before them, that they
would blow their Nose in the Dish, whereby
turning the Stomachs of the other Guests, them-
selves went away fuller cram'd with the Rarities.
Thus fares it with all those whose Appetite is
always lusting and insatiate after Glory, they

bespatter the repute of others, as their Rivals in Honour, that themselves may advance smoothly to it, and without a rub ; they do like Watermen, who look a-stern while they row the Boat a head, still so managing the stroaks of the Oar, that the Vessel may make on to its Port : So these Men, who recommend to us such kind of Precepts, Row hard after Glory, but with their Face another way ; to what purpose else need this have been said ? Why committed to Writing, and handed down to Posterity ? Would he live *incognito* to his Contemporaries, but be known to succeeding Ages ? But besides, doth not the thing it self sound ill, to bid you keep all your Life-time out of the World's Eye, as if you had rifled the Sepulchres of the Dead, or done such like detestable Villany which you should hide for ? What is it grown a Crime to live, unless you can keep all others from knowing you do so ? For my part, I should pronounce, that even an ill-liver ought not to withdraw himself from the Converse of others ; no, let him be known, let him be reclaimed, let him repent ; so that whether you have any stock of Virtue, let it not lie unemploy'd, or if you have been vitiously bent, do not by flying the means continue unreclaim'd and uncur'd, Point me out therefore and distinguish me the Man to whom you adopt this admonition : If to one devoid of Sense, Goodness or Wit ; 'tis like one that should caution a Person, under a Fever or raving Madness, not to be known where he is, for fear the Physicians should find him ; but rather to sculk in some dark Corner, where he and his Diseases may escape Discovery : So you who labour under

der that pernicious, that scare curable Disease, wickedness, are by parity of Reason bid to conceal your Vices, your Envyings, your Superstitions, like some disorderly or feverous Pulse, for fear of falling into the Hands of them, who might prescribe well to you, and set you to rights again: Whereas alas! in the days of remote Antiquity, Men exhibited the Sick to public view, when every charitable Passenger (who had laboured himself under the like Malady, or had experienced a remedy on them that did) communicated to the Diseased all the Receipts he knew; thus, say they, multiplied Experiments patch'd up, and grew to a mighty art: At the same rate ought all the Infirmities of a dissolute Life, all the irregular Passions of the Soul, be laid open to the view of all, and undergo the touch of every skilful hand, that all who examine into the Temper, may be able to prescribe accordingly: For instance, doth anger transport you? The advice in that case is, shun the Occasions of it: Doth Jealousie torment you? Take this or that Course: Art thou Love sick? It hath been my own case and infirmity to be so too, but I saw the folly of it, I repented, I grew wiser. But for those that lie denying, hiding, mincing and palliating their Vices, it makes them but take the deeper die, it rivets their faults into 'em. Again, if on the other hand this advise be calculated for the owners of worth and virtue; if they must be condemned to privacy, and live unknown to the World: You do in effect bid *Epaminondas* lay down his Arms; you bid *Lycurgus* rescind his Laws; you bid *Thrasylbus* spare the Tyrants; in a word, you bid *Pythagoras* forbear his Instructions, and *Socrates*

his Reasonings and Discourses ; nay you lay Injunctions chiefly upon your self, *Epicurus*, not to maintain that Epistolary Correspondence with your Asiatic Friends, not to entertain your Egyptian Visitants, not to be * Tutor to the Youth of *Lampsace* ; not to present and send about your Books to Women as well as Men, out of an ostentation of some Wisdom in your self more then vulgar ; not to leave such particular directions about your Funeral : And in fine, to what purpose, *Epicurus*, did you keep a public Table ? Why that concourse of Friends, that resort of Learned and gallant Men at your Doors ? Why so many thousand

* *μηδέ προφέτειαν*
Verses (as *Metrodorus*, *Aristobulus* and *Chæredemus*, that *Xylander* Death it self might not rob us of them, if Virtue must be doom'd to Oblivion, Art to Idleness and Inactivity, Philosophy to Silence, and can't be all a Mans Happiness to be forgotten ? But if meant Me- indeed the state of Life we are under, you will
trical Ver- needs seclude us from all knowledge and ac-
ses, for *E- quaintance with the World* (as Men do light
picurus was hard- from their Entertainments and Drinking-bouts, for-
ly so much which they set the night apart) let it be only
a Friend such, who make it the whole busines of Life
to Poetry, to heap Pleasure upon Pleasure ; let such live
to write much that Recluses all their days. Were I, in truth, to
way. wanton away my Days in the Arms of your
Miss Hedia, or spend them with Leontine another
dear of yours ; were I to bid defiance to
Vertue, or to place all that's GOOD in the
Gratification of the Flesh, or the ticklings of a
sensual Pleasure ; these accursed Actions and
Rights would need darkness and an eternal
night to veil them ; and may they ever be doom'd

to Oblivion and Obscurity : But what should they hide their Heads for, who, with regard to works of Nature, *own* and magnifie a God, who Celebrate his Justice and Providence, who in point of Morality, are due Observers of the Law, Promoters of Society and Community among all Men, Lovers of the Public-weal, and in the administration thereof, prefer the common Good before private Advantage ? What should such Men Cloister up themselves, and live Recluses from the World ? For would you have them out of the way, for fear they should teach others to be good too ? For fear they should set a good example, and allure others to Virtue out of Æmulation of the Precedent ? If Themistocles his Valour had been unknown at Athens, Greece had never given XERXES that Repulse : Had not CAMILLUS skewn himself in defence of the Romans, their City Rome had no longer stood : Sicily had not recovered her Liberty, had PLATO been a Stranger to DION : Truly (in my mind) to be known to the World, under some eminent Character, not only carries a reputation with it, but makes the vertues in us become practical, like light, which renders us not only visible but useful to others : EPAMINONDAS during the first Forty Years of his Life, in which no notice was taken of him, was an useless Citizen to THEBES ; but afterwards, when he had once gained Credit and the Government amongst them, he both rescued the City from present destruction, and freed even Greece her self from imminent slavery, exhibiting (like Light, which is in its own nature Glorious, and to others Beneficial at the same time) a valour seasonably active and serviceable to his Country, yet interwoven with his own Laurels : For

Virtue

Virtue, like finest Brass by use grows bright.

And not our Houses alone, when (as SOPHOCLES has it) they stand long untenanted, run the *faster to ruin*, but Mens natural parts lying unemployed for lack of Acquaintance with the *World*, contract a kind of filth or *rust* and craziness thereby. For sottish ease, and a life wholly sedentary and given up to Idleness, spoils and debilitates, not only the Body but the Soul too : And as close Waters shadowed over by bordering *Trees*, and stagnated in default of *Springs*, to supply current and motion to them, become foul and corrupt ; so methinks the innate *Faculties* and Powers of a dull unstirring Soul, whatever usefulness, whatever Seeds of good she may have latent in her ; yet when she puts not those Powers into Action, when once they stagnate, they lose their vigour and run to decay : See you not how one Nights approach, a sluggish drowsiness oft-times seizes the Body, and sloath and unactiveness surprize the Soul, and she finds her self heavy and quite unfit for Action ? Have you not then observed how a Man's Reason (like fire, scarce visible and just going out) retires into it self, and what with inactivity and dullness, every little flitting object so shatters and endangers the extinguishing it, that there remains but some obscure indications that the Man is alive.

*But when the Orient Sun brings back the day,
It chases Night and dreamy sleep away.*

It doth as 'twere bring the *World* together again, and with his returned light calls up and excites

excites all Mankind to Thought and Action ; and as *Democritus* tells us ; Men setting themselves every *new-sprung* day, to endeavour of mutual *Beneficence* and *Service* one towards another, as if they were fastned in the straightest tie together, do all of them, some from one, some from another *quarter of the World*, rouse up and awake to Action : *For my own part I am fully perswaded, that Life it self, and our being born at the rate we are, and the Origin we share in common, with all Mankind, were vouchsafed us by God, to the intent we should be known to one another.* 'Tis true, whilst Man, in that little *part of him*, his Soul lies straggling and scattered in the vast Womb of the Universe, he is an obscure and unknown *Being*, but when once he gets hither into this World, and * puts * $\lambda\alpha\mu\zeta\alpha$ - a Body on, he grows illustrious and from an $\nu\omega\nu\mu\gamma\epsilon$ - obscure becomes a conspicuous *Being*, from an $\theta\Theta$, re-hidden, an apparent one : For the way to make ceives a right *Judgment* of the Essences of things, is magni-not (as some maintain) from our first sight or tude. knowledge of them ; but the Essences of things are *previous*, and conduct us into the knowledge and understanding thereof. For the Birth or Generation of Individuals, gives not any being to them which they had not before, but brings that individual into view ; as also the corruption or death of any Creature, is not its annihilation or reduction into mere nothing, but rather a sending the dissolved being into an invisible state : Hence is it that many Persons (conformably to their ancient Country Laws) taking the *Sun* to be *Apollo*, gave him the Names of *DELIUS* and *PYTHIUS* (that is, *Conspicuous* and *Known* :) But for him, be he either *God*

God or Daemon, who hath Dominion over the opposite Portion, the *Infernal Regions*, they call him *Hades*, that is *invisible*, Emperor of gloomy Night and lazy Sleep : For that at our Death and Dissolution, we pass into a state of Invisibility, and beyond the reach of mortal Eyes, I am indeed of Opinion, that the Ancients called Man *Phos*, that is *Light*, so that from the affinity of their Natures, strong ~~desires~~
~~τινώσκεις~~-
~~ταῦτα καὶ τὰ~~
~~γνωσκεῖν~~-
desires are bred in Mankind, of continually seeing and being seen to each other : Nay, some Philosophers hold the Soul it self to be essentially **L I G H T**, which among other arguments they would prove, for that nothing is equally insupportable to the mind of Man, as ignorance and obscurity : Whatever is destitute of Light she avoids, and darkness the harbor of Fears and Suspicions is uneasie to her ; Whereas on the other hand, light is so delicious, so desirable a thing, that without that, and *wraps* in darkness, none of the delectables in Nature are pleasing to her : This makes all our very Pleasures, all our Diversions and Enjoyments charming and grateful to us ; like some universally relishing ingredients, mixt with the others to make them palatable : But he that casts himself into obscure Retirements, he that sits surrounded in darkness, and buries himself alive, seems, in my mind, to repine at his own Birth, and grudges he ever had a Being, though 'tis certain, in the Regions prepared for Pious Souls, they conserve not only an Existence in (or agreeable to) Nature, but are encircled with Glory :

*There the Sun with glorious Ray
Chasing shady night away,*

Makes

*Make an everlasting Day,
Where Souls in Fields of Purples Roses Play.*

* *Others in Verdant Plains desp'rt,
Crown'd with Trees of every sort,
Trees that never Fruit do bear,
But always in the Blossom are.*

* τοῖον ἀ-
χρήμαν
μὴν ἀ-
θηρῶν καὶ
σκυδίων

Ἄγεταις τεθησιάς αναπλάσαι πεδίον, what to make
of σκυδίων I know not, unless we may read ὄφειαν or σγαράων or
the like, and if for ἀγέτων ανακάπτων be to be as perhaps 'tis,
then we may change it thus : Trees that always fruit do bear,
and always, &c.

Their Rivers there without rude murmurs
gently glide, and there they meet and bear
each other Company, passing away their time
in commemorating and running over things
past and present.

A third (a) State there is of them, who have (a) ~~who~~
here led vicious and wicked lives ; precipitates way.
Souls into a (b) kind of Hell and miserable (b) ~~the~~
Abyss,

Where (c) Muddy Streams of sable Night
Spout Floods of (d) Darkness infinite.

(c) βλα-
χειδί^ς
Strong.

This is the Receptacle of the tormented, (d) ~~the~~
here lie they hid under the veils of Eternal Ig- ~~νοῦ~~
norance and Oblivion. For Vultures do not belch or
everlastingly gorge themselves upon the Liver vomit out.
of a wicked Man, exposed by angry Gods upon
the Earth (as Poets fondly feign of Prometheus.)
For either rottleness or the Funeral Pile
hath consum'd that long ago. Nor do the Bo-
dies of the tormented undergo (as Sisyphus is
Fab'd to do) the toil and pressure of weighty
Burdens,

For

Ex Hom. *For Nerves no longer Flesh and Bone sustain.*

Od. A. v.

218. There is no reliques of the Body in dead Men, which stripes and tortures can make impressions on ; but in very truth the sole punishment of Ill-livers is an inglorious Obscurity, or a final Abolition, which through Oblivion hurls and plunges them into deplorable Rivers, Bottomless Seas, and a dark Abyss, involving all in uselessness and inactivity, absolute ignorance and obscurity, as *their last and eternal Doom.*

Plu-

Plutarch's Morals.

Vol. III.

An Abstract of a Comparison betwixt Aristophanes and Me- nander.

Made English out of the Greek by
William Baxter, Gent.

TO speak in sum and in general, he prefers Menander by far: and as to particulars he adds what here ensues.

Aristophanes, he saith, is importune, Theatric and sordid in his expression; but Menander not so at all. For the rude and vulgar person is taken with the things the former speaketh; but the well-bred man will be quite out of humour with them. I mean his Opposed terms, his words of one Cadence and his Derivatives. For the one makes use of these with due observance, and but seldom, and bestows care upon them; but the other frequently unseasonably and frigidly.

For he is much commended (saith he) for Ducking

the (a) Chamberlains, they being indeed not (b) Cham- (a) The berlains but Charmerlains. And again, This Rascal City of breaths out nothing but Roguery and Affidavity, and Athens was wont to lives for his Belly, for his Entrails and for his Bo- choose ten twels. And I shall laugh till I go to (c) Laughing-Chamber-ton. And, Thou poor (d) Shearded Pot what shall I lains, (b)

Not Tia-
mia, but Lamiae, Haggis or Witches. (c) Gela was a Town of note in Sicily, and Gelan is to laugh. (d) He alludes to the custom of shearding, called in Greek *Ostracism*, which was a way,

of condemning to Banishment used by the Republic of *Athens*, where the Commons gave their Suffrages by casting of *Tyles* or *Possbeards* with the name of the Party to be banisht upon thent: This sort of banishment reacht not to Confiscation of Goods.

do with thee? And, For you Women, are a sort of mad plagues, I know it very well; for I grew my self among these mad worts: Look here how the Crabs have eaten away my Crest. Bring me hither the Gorgon-backt circle of my shield: Give me the round backt circle of a Cheese-cake: And much more of such like stuff. There is then in the structure of his words, something Tragic and Comic, something blustering and mean; an obscurity, a vulgarness, a turgidness and a strutting with a nauseous pratling and fooling. And as his style hath so great varieties and Diffonancies in it; so neither doth he give to his Persons what's fitting and proper to each: As State (for instance) to a Prince, Force to an Orator, Innocence to a Woman, Meanness of Language to a poor Man, and Sauciness to a Tradesman; but deals out to every Person as it were by lot, such words as come next to his hand; and you would scarce discern whether he be a Son, a Father, a Peasant, a God, an Old Woman or a Hero that is talking. But now Menander's phrase is so well turn'd and contemper'd with it self, and so every where conspiring, that while it traverses many Passions and Humours, and is accommodated to all sorts of Persons, it still shews the same, and retains its semblance even in trite, familiar and every days expressions. And if his matter do now and then require something of Rant and Noise, he doth but (like a skilful Flutist) set open all the holes of his Pipe, and then presently stop them again with good

good *Decorum*; and restore the Tune to its natural State. And though there be a great number of excellent Artists of all Professions, yet never did any Shoe-maker make the same sort of Shoe, or Tire-man the same sort of Vizor, or Taylor the same sort of Garment to fit a Man, a Woman, a Child, an Oldman and a slave. But *Menander* hath so address'd his style, as to proportion it to every sex, condition and age: And this though he took the business in hand when he was very young, and died in the vigour of his Composition and Action; when (as *Aristotle* tells us) Authors receive most and greatest improvement in their Styles. If a Man shall then compare the middle and last with the first of *Menander's* Plays, he will by them easily conceive what others he would have added to them, had he had but longer life. *He adds further*. That of Dramatic Exhibitors, some address themselves to the croud and Populace, and others again to a few: But it is a hard matter to say which of them all knew what was befitting in both the kinds. But *Aristophanes* is neither grateful to the vulgar, nor tolerable to the wise; but it fares with his Poesie, as it doth with a *Curtezan*, who, when she finds she is now stricken and past her Prime, counterfeits a sober Matron; and then neither can the vulgar endure her affectation, and the better sort abominate her lewdness and wicked nature. But *Menander* hath with his Charms shewed himself every way sufficient for satisfaction, being the sole Lecture, Argument and Dispute at Theatres, Schools and at Tables; hereby rendring his Poesie the most Universal Ornament that

was ever produc'd by *Greece*, and shewing what and how extraordinary his ability in language was, while he passes every way with an irresistible Persuasion, and masters the whole Audience and Genius of the *Greek Tongue*. And for what other reason in truth should a man of Parts and Erudition be at the pains to frequent the Theater, but for the sake of *Menander* only? And when are the Play-houses better filled with men of Letters, than when his Comick Masque is exhibited? And at private entertainments among friends, for whom doth the Table more justly make room; or * *Bacchus* give place then for *Menander*? To Philosophers also, and hard Students; (as Painters are wont, when they have tired out their eyes at their work, to divert to certain florid and green colours) *Menander*

* I read here $\Delta\delta\delta\nu\omega\sigma$ for $\Delta\delta\delta\nu\omega\tau$.

* For $\epsilon\nu\epsilon\gamma\omega\gamma$ I read $\epsilon\nu\nu\omega\omega\gamma$. *Menander* is a Repose from their Auditors and intense Thinkings, and entertains their minds with gay and shady Meadows refresh't with cool and gentle Breezes. *He adds moreover*, That though this City breeds at this time very many and excellent Representers of Comedy, *Menander's* Plays participate of a Plenteous and Divine Salt, and as it were made of the very Sea, out of which *Pences* her self sprang: but that of *Aristophanes* is harsh, course, and hath in it an angry and biting sharpness. And for my part I cannot tell where his so much boasted ability lies, whether in his Style or Persons. The Parts he acts I am sure are quite overacted and depraved: His Knave (for instance) is not fine but dirty; his Peasant is not assured, but stupid: his Droll is not jocose but ridiculous; and his Lover is not gay, but lewd.

lewd. So that to me the Man seems not to have written his Poesie for any temperate person ; but to have intended his smut and obscenity for the debaucht and lewd ; and his Invective and Satyr for the malicious and ill-humoured.

E 2 Plutarch's

Plutarch's Morals.

Vol. III.

Of Banishment : or, (Flying ones Country.)

*Translated from the Greek, by John Patrick of
the Charter-House.*

ON E may say of Discourses, what they use to say of Friends, that they are the best and firmest, that afford their useful presence and help in Calamities. Many indeed present themselves, and discourse with those that are fallen into misfortunes, who yet do them more harm than good. Like men that attempt to succour drowning persons, and have themselves no skill in diving under water, they intangle one another, and sink together to the bottom : The discourses of friends, such as would help an afflicted person, ought to be directed to the consolation, and not to the *Patronage* of his Sorrows. For we have no need in our Distresses, of such as may bear us company in weeping and howling like a *Chorus* in a Tragedy, but of such as will deal freely with us, and will convince us, that as it is in all cases vain and foolish and to no purpose to grieve and cast down ones self ; so when the things themselves [that afflict us] after a rational examination and discovery of what they are, give a man leave to say to himself thus,

*Thou feel'st but little pain and smart,
Unless thou'lt feign, and act a part.*

It would be extreamly ridiculous for him not to put
the

the question to his Body, and ask it, what it has suffered, nor to his Soul, how much worse it is become by this accident ; but only make use of those Teachers of Grief abroad, who come to bear a part with him in his Sorrow or Indignation at what has happened. Let us therefore when we are alone , question with our selves concerning the things that have befallen us, considering them as heavy Loads. The Body we know, is under pressure by a burden lying upon it ; but the Soul oft-times adds a further weight of her own to things. A Stone is hard, and Crystal cold by nature, not by any thing from without happening to make such qualities and impressions upon them. But as for Banishment and Disgraces , and loss of honours (and so their contraries Crowns, chief Rule and Precedency of place) our opinion prescribing the measure of our joys or sorrows, and not the nature of the things themselves, every man makes them to himself light or heavy, easie to be born or grievous. You may hear Polinice's answer to this question.

Jocust. But say, is't so deplorable a Case,

To live in Exile from one's Native place ?

Eurip. m.
Phanis;

Polin. It's sad indeed, and whatsoe're you guess,

'Tis worse to' endure, than any can express.

But you may hear Alcman [in quite another strain] as the Epigrammatist has brought him in saying,

Ye Sardians, had it been my hap, instead

Of being born 'mongst you to have been bred.

Celsas, or Macelas, had been my Name,

(Now Alcman call'd since I to Sparta came)

With you to this Preferment I had come,

In a gay Coat to beat a Kettle Drum,

By a Greek Muse inspir'd I'm here turn'd Poet,

I wish no other Honour added to it :

To change Conditions I shoud now be loath,

With Descyles or Gyges Tyrants both.

Thus one mans opinion makes the same thing commodious, like current money; and another mans unserviceable and hurtful. But let us grant (as many say and sing) that it is a grievous thing to be Banished. So there are also many things that we eat, of a bitter, sharp and biting taste, which yet by a mixture of other things more mild and sweet, have all their unpleasantness taken off. There are also some Colours troublesom to look upon, which bear so hard, and strike so piercingly upon the sight, that they confound and dazzle it; if now by mixing shadows with them, or by turning our eyes upon some green and pleasant colour we remedy this inconvenience; thou mayst also do the same to the afflictions that befall thee, considering them with a mixture of those advantages and benefits thou still enjoyest, as Wealth, Friends, Vacancy from business, and a supply of all things necessary to [human] life. For I think there are few *Sardians*, but would desire to be in your condition, though banished; and would choose to live as you may do, though in a strange Country, rather than like Snails that grow to their shells, enjoy no other good, save only what they have at home without trouble. As he therefore in the Comedy, that advised his unfortunate friend to take heart, and to revenge himself of Fortune, being asked which way? Answered, by the help of *Philosophy*: So we also may be revenged of her, by acting worthily like Philosophers. For what course do we take when its rainy weather, or a Cold North-wind blows? We creep to the fire-side, or go into a Bath, put on more Cloaths, or go into a dry house; and do not sit still in a showre and cry. It is in thy power above most mens to revive and cherish that part of thy life which seems to be chill and benummed, not needing any other helps, but only according to thy best judgment and prudence, making use of the things that thou possessest. The Cuoping-glasses Physitians use by drawing the worst humours

mours out of the Body, alleviate and preserve the rest ; but they that are prone to grieve and make sad complaints, by mustering together alway, the worst of their afflictive circumstances, by debating these things over and over, being faslned (as it were) to their troubles, they make the most advantageous things to be wholly useless to themselves, especially then, when their case requires most help and assistance. As for those two Hogsheads, my friend, which *Homer* says lie in Heaven full, the one of the good, the other of the ill Fates of Men ; it is not *Jupiter* that fits to draw out and transmit to some a moderate share of evils mixed with good, but to others only unqualified streams of evil, but it is we our selves do it ; those of us that are wise drawing out of the good to temper with our evils, make our lives pleasant and potable ; but the greater part [which are fools] are like Sieves, which let the best pass through , but the worst and the very dregs of misfortune stick to them and remain behind.

Wherefore if we fall into any real evil or calamity, we must bring in what is pleasant and delightful of the remaining good things in our possession , and thus by what we enjoy at home, mitigate the sense of those evils that befall us from abroad. But where there is no evil in the nature of the things, but the whole of that which afflicts us, is framed by *imagination* and *false opinion*, in this case, we must do just as we deal with Children, that are apt to be frightened with false Faces and Wizards , by bringing them nearer, and making them handle and turn them on every side, they are brought at last to despise them ; so we, by a nearer touching and fixing our consideration [upon our feigned evils] may be able to detect and discover the weakness and vanity of what we fear, and so tragically deplore.

Such is your present condition of being banished out of that which you account your Country, for nature has

given us no Country, as it has given us no House or Field, no Smiths or Apothecaries Shop, as *Ariston* said ; but every one of them is always made, or rather called such a Man's by his dwelling in them, or making use of them. For Man (as *Plato* says) is not an earthly and unmoveable, but a Heavenly Plant, the head raising the body erect as from a root, and directed upwards toward Heaven. Hence is that saying of *Hercules* :

*Say I'm of Thebes or Argos, whether
You please, for I'm content with either ;
But to determine one, 'tis pitie,
In Greece my Country's every City.*

But *Socrates* exprest it better, when he said, he was not an *Athenian* or *Greek*, but a *Citizen of the World* (just as a Man calls himself a *Citizen of Rhodes* or *Corinth*) because he did not inclose himself within the Limits of

Sunium, Tenarus or the Ceraunian Mountains. (a)

(a) These are as it were Boundaries of *Greece*; the two first being *Promontaries*, the one of *Attica*, the other of *Pe'ponnesus*; and the *Ceraunian* run along *Epirus* into the Sea.

*Behold how yonder azure Skie
Extending vastly wide and high,
To infinitely distant spaces,
In her soft Arms our Earth embraces.*

These are the Boundaries of our Country, and no Man is an Exile, or a Stranger or Foreigner in these, where there is the same Fire, Water, Air, the same Rulers, Administrators and Presidents, the Sun, Moon and Day-star ; where there are the same Laws to all, under one orderly disposition and government, the Summer and Winter Solstices , the *Equinoctial*, *Pleides*, *Arcturus*, times of Sowing and Planting ; one King and Supreme Ruler, which is God, who comprehends the beginning, the middle and end of the Universe ; he passes through [all things] in a streight course, compassing all things according to Nature : Justice follows him to take

take vengeance on those that transgress the Divine Law, which Justice we naturally all make use of towards all Men, as being Citizens of the same Community.

But for thee now to complain that thou dost not dwell at *Sardis*, is no objection ; for all the *Athenians* do not inhabit *Colyttus*, nor all the Men of *Corinth* live in the *Craneum*, nor all of *Lacedemon* in *Pitane*.

Do you look upon those *Athenians* as Strangers and banished Persons, who removed from *Melita* to *Diomede* (whence they called the Month *Metateignion*, and the Sacrifices they offered in memory of their removal *Matageitnia*, being pleased with, and chearfully accepting this new neighbourhood to another People) surely you will not say so. What part of the inhabited Earth, or of the whole Earth, can be said to be far distant one from another, when *Mathematicians* demonstrate, that the whole Earth is to be accounted as an indivisible point, compared with the Heavens? But we, like Pismires or Bees, when we are cast out of one Ant-hil or Hive, are in great Anxiety, and take on as if we were Strangers [and undone] not knowing how to make and account all things our own, as indeed they are. We should certainly laugh at his folly, who should affirm there was a better Moon at *Athens* than at *Corinth*, and yet we in a sort commit the same error, when being in a strange Country, we look upon the Earth, the Sea, the Air, the Heavens doubtfully, as if they were not the same, but quite different from those we have been accustomed to. Nature [in our first production] sent us out free and loose, we bind and streighten and pen up our selves in Houses, and reduce our selves into a scant and little room.

Moreover, we laugh at the Kings of *Persia*, who (if the story be true) will only drink the Water of the River *Choaspis* by this means making the rest of the habitable world to be without water as to themselves. So we when we remove to other Countries, and retain our longings after

* Two Rivers
of Greeee, the
one in Attica,
the other in
Thessalia.

after *Cephissus* and *Eurotas*, * and are pleased with nothing so much as the Hills of *Taygetus* and *Parnassus*, we make the whole earth uninhabitable to our selves, without a House or City where we can dwell.

When certain *Egyptians*, not enduring the anger and hard usage of their King, went to dwell in *Ethiopia*, and some earnestly intreated them to return to their Wives and Children [they had left behind them] they very impudently shewed them their privy parts, saying, they should never want Wives or Children whilst they carry'd those about them ; but it is more grave and becoming to say, that whosoever happens to be provided with a competency of the necessaries to life, wheresoever he is, he is not without a City or a Dwelling, nor need reckon himself a stranger there ; only he ought to have besides these prudence and consideration, like a governing Anchor, that he may be able to make advantage of any Port, at which he arrives. It is not easie indeed for him that has lost his wealth, quickly to gather it up again ; but every City becomes presently that Mans Country that has the skill to use it, and has those roots which can live and thrive, cling and grow to every place. Such had *Themistocles* and such had *Demetrius Phalareus*, for this last named , after his banishment, being the prime friend of *King Ptolomy* in *Alexandria*, not only was abundantly provided for himself, but he also sent presents to the *Athenians*. As for *Themistocles*, he was maintained by an allowance [suitable to his quality] at the Kings charge, and is reported to have said to his Wife and Children, *We had been undone, if we had not been undone.* *Diogenes* also the *Cynic*, when one told him the *Sinopians* have condemned thee to fly from *Pontus* [having banished thee;] and I, replied he, condemn them to stay in *Pontus*.

— Close Prisoners there to be,
At th' utmost shore of the fierce Euxine Sea.

Siratonicus enquiring of his Host in the Isle of *Seriphus*, what crime among them was punished with banishment and being told, forgery was so punished ; he asked him, why he did not commit that crime that he might be removed out of that strait place ; and yet there, as the Comedian expresses it, *they reap down their Figs with Slings*, and it is provided with all things that an Island wants : For if you consider the truth of things, setting aside vain fancy and opinion, he that has got an agreeable City to dwell in, is a Stranger and Foreigner to all the rest, for it seems not reasonable and just, that leaving his own he should go to dwell in another City : [As the Proverb is] *Sparta is the Province fallen to your lot, and your care must be to adorn it* ; though it should be in no credit, or prove unhealthful, though disturbed with seditions, and its affairs in distemper and out of order : But as for him whom fortune has deprived of his own habitation, it gives him leave to go and dwell where he pleases. That good precept of the *Pythagoreans*, *make choice of the best life you can, and custom will make it pleasant* ; is here also wise and useful ; *Chuse the best and pleasantest place to live in, and time will make it thy Country* ; and such a Country as will not encumber and distract thee, not laying on thee such commands as these ; *Bring in so much Money ; Go on such an Embassy to Rome ; Entertain such a Gouvernour ; Bear such a public Office* : If a prudent Person, and no way conceited, calls these things to mind, he will chuse to live in exile, in such a sorry Island as *Gyarus*, or in *Cinarus*, that is so hard and barren, and unfit for plantation ; and do this without reluctancy, not making such sorrowful complaints as the Women do in the Poet *Simonides*,

*The troubled Seas dark Waves surround me,
And with their horrid noise confound me;*

But will rather remind himself of that saying of King Phillip, who receiving a fall in a place of wrestling, when he turned himself in rising, and saw the Print of his body [in the dust] Good God, said he, *what a small portion of Earth has Nature assigned us, and yet we covet the whole World!*

I presume you have seen [the Island of] Naxus, or at least that of Thurias there hard by; in the former of which *Ephialtes* and *Otos* made their abode, and in the latter *Orion* dwelt: *Alcmæons* Seat was on the Mud newly hardened, which the River *Achelaus* had cast up, when he fled from the *Furies*, as the Poets tells us; but I guess it was when he fled from the Rulers of the State and from Seditions, and to avoid those *Furies*, the Sycophants and Informers, that he chose that little spot of ground to dwell on, where he was free from business, and liv'd in ease and quiet. *Tiberius Cæsar* passed the last seven years of his life in the Island of *Capreae*; and that sacred governing spirit that swayed the whole World, and was inclosed as it were in his breast, yet for so long time never removed nor changed place; and yet the thoughts and cares of the Empire that were poured in upon him, and invaded him on every side, made that Islands repose and retirement to be less pure and undisturbed to him. But he that by retreating to a small Island, can free himself from great evils, is a miserable Man, if he does not often say and sing those Verses of *Pindar* to himself:

*Where slender Cypress grows, I'd have a Seat,
But care not for the shady Woods of Crete,
I've little Land, and so not many Trees,
But free from sorrow, I enjoy much ease.*

Not

Not being disquieted with Seditions, or the Edicts of Princes, nor with administering affairs, when the public is in straits, nor undergoing Offices that are hard to be put by and denied. For if that be a good saying of *Callimachus*, That we ought not to measure *Wisdom* by a Persian (a) Cord; much less should we measure *happiness* by Cords or Furlongs, nor, if we chance to inhabit an Island of two hundred Furlongs, and not like *Sicily* of four days sayl in compass, think, we ought to disquiet our selves, and lament as if we were very miserable and unfortunate; for what does a place of large extent contribute to the tranquility of ones Life? Do you not here *Tantalus* saying in the Tragedy?

(a) σχολή,
is a Cord
measure of
many furlongs
among the
Persians.

I sow the Berecynthian Ground,
A Field of twelve days journey round.

But he says a little after,

My mind that us'd to Mount the Skies,
Fallen to the Earth dejected lies,
And now this friendly Counsel brings
Less to admire all earthly things.

Nausithous, forsaking the spacious Country of *Hyperia*, because the *Cyclops* bordered upon it, and removing to an Island far distant from all other people, [chose there,]

Remote from all Commerce t' abide,
By Seas surrounding Waves deny'd.

And yet he procured a very pleasant way of living to his own Citizens.

The Islands of *Cyclades* were formerly inhabited by the Children of *Minos*; and afterward by the Children of *Codrus* and *Neleus*; in which now, Fools that are banished

ed thither think they are punished. And indeed what Island is there to which men are wont to be banish'd that is not larger than the Land that lyes about *Scillus* (b), in which *Xenophon* after his Military Expedition passed delicately his old Age?

(b) A small Town in *Peloponnesus*.

(c) Somewhat less than a 100 pound Sterling.

The *Academy* [near *Athens*] that was purchased for (c) three thousand Drachmas, was the place where *Plato*, *Xenocrates* and *Polemo* dwelt; there they had leisure for their Studies, and there they liv'd all their life-time; except one day every year, when *Xenocrates* came into the City at the time of the *Bacchinal*s to grace the Feast, as they say, with new mimicking of Tragedies. *Theocritus* of *Chio* reproached *Aristotle*, that affecting a Court-Life with *Philip* and *Alexander*, he choose instead of the Academy, rather to dwell at the mouth of *Borborus* (this is a River by *Pella*, which the *Macedonians* call by that name.)

But as for Islands, *Homer* sets himself as it were studiously to commend them in his Verses,

(d) *Iliad.* 5. (d) *He came to th' Isle of Lemnos, and the Town Where Divine Thaon dwelt, of great Renown.*
And,

(e) *Iliad.* 6. (e) *As much as fruitful Lesbos does contain A Seat which Gods above do not disdain.*
And,

(f) *Iliad.* 6. (f) *When he to th' lofty Hills of Scyros came, And took the Town that boasts Bellona's name.*
And,

(g) *Iliad.* 6. (g) *These from Dulichium, and th' Echinades Blest Isles, that ly'e gainst Elis, o're the Seas.*

And among the famous Men that dwelt in Islands, they reckon *Aiolus* a great Favourite of the Gods, the most

most prudent *Ulysses*, the most valiant *Ajax*, and *Alcinous* the most courteous Entertainer of Strangers.

When *Zeno* was told that the only Ship he had remaining, was cast away at Sea with all her Lading, he replied, *Well done Fortune that hast reduc'd me to the Habit and Life of a Philosopher.* And indeed a man that is not puffed up with conceit; nor madly in Love with a crowd, will not, I suppose, have any reason to accuse Fortune for constraining him to live in an Island, but will rather commend her, for removing so much anxiety and agitation of his mind, putting a stop to his rambles in foreign Countries, to his dangers at Sea, and the noise and tumult of the Exchange *, and that she has given him a fixed, vacant, undisturbed Life, such a Life as he may truly call his own, describing as it were a Circle about him, in which is contained the use of all things necessary. For what Island is there, that has not a Horse, a Walk, and a Bath in it? that has not Fishes and Hares for such as delight in Hunting and Angling and such like Sports? but the chiefeſt of all is, that the quiet which others thirst so much after, thou com- monly maſt have it here without ſeeking; but for those that are Gameſters at Dice, shutting up themſelves at home, there are Sycophants and busie Spies that hunt them out and persecute them from their Houſes of Pleaſure and Gardens in the Suburbs, and hale them by violence before the Judges or the Court. But none fails to an Island to give a man any disturbance, no Petitioner, no Lender upon Usury, or Urger to Suretiſhip, nor that comes to beg thy voice, when he stands Candidate for an Office; only the best of thy Friends and Familiars, out of good Will and Desire to ſee thee, may come over thither; the rest of his Life is ſafe and inviolable to him that has the will and the ſkill to live at eaſe. But he that crys up the Happiness of thoſe that run about in other Countries, or that ſpend the moſt of their Life in Inns and Paſſage.

Passage-Boats, is no wiser than he is, that thinks the Planets are in a better Estate than the fixed Stars; and yet every Planet rolling about in its proper Sphere as in an Island, keeps its Order; for the Sun never transgresses its limited measures, as *Heraclitus* says, if it did do so, the Furies which are the Attendants of Justice, would find it out [and punish it.]

These things, my Friend, and such like we say and sing to those, who by being banish'd into an Island, have no Correspondence or Commerce with other People.

*Hundred by waves of the surrounding Deep,
Which many 'gainst their mind close Prisoners
(keep.*

But as for thee; who art not assigned to one Place only, but forbidden only to live in one, the prohibiting thee one, is the giving thee leave to dwell any where else besides.

If on one hand it's urged thus against you, *You are in no Office, you are not of the Senate, nor preside as Moderator at the public Games.* You may oppose on the other hand thus, *We head no Factions, we make no expensive Treats, nor give long Attendance at the Governors Gates ; we care not at all who is chosen into our Province, though he be choleric or unsufferably vexatious.*

But just as *Archilochus* disparaged the Island of *Thasus* because of its asperity and inequality in some places, overlooking its fruitful Fields and Vineyards, saying thus of it,

*Like ridge of Asses back it stood,
Full of Wild Plants, for nothing good;*

So we, whilst we pore upon one part of Banishment which is Ignominious, overlook [it's Advantages] vacancy from Business, and that leisure and freedom it affords us.

Men admire the happiness of the *Persian Kings*, that pass their Winter in *Babylon*, their Summer in *Media*, and the pleasant Spring-time at *Susis*. And he that is an Exile may, if he pleases, when the *Mysteries of Ceres* are celebrated, go, and live at *Eleusine*, and he may keep the Feasts of *Bacchus* at *Argis*; at the time of the *Pythian Games* he may pass over to *Delphos*, and of the *Isthmian* to *Corinth*, if public Spectacles and Shows are the things he admires; if not, then he may be idle or walk, or read or sleep quietly, and you may add that Privilege *Diogenes* bragg'd of, when he said, *Aristotle* dines when it seems good to King *Philip*, but *Diogenes* when he himself pleases, having no business, no Magistrate, no Prefect to interrupt and disturb his customary way of living.

For this reason you will find very few of the most prudent and wise Men, that were buried in their own Country, but the most of them, when none forced them to it, weighed Anchor and steered their course to live in another Port, removing some to *Athens*, and others from it.

Whoever gave a greater *Encomium* of his own Country than *Europides* [in the following Verses?]

We are all of this Countries Native Race,
Not bought in Strangers from another place
As some, like Dice bither and thither thrown,
Remove in haste from this to t'other Town.
And, if a Woman may have leave to boast,
A temperate Air breaths here in every Coast;
We neither curse Summers immoderate heat,
Nor yet complain the Winters cold's too great.
Whatever dainties Greece or Asia
Produces, fall to us a lawful prey.

And yet he that wrote all this, went himself into *Macedonia*, and passed the rest of his days in the Court of

66 Of Banishment, or Flying ones Country. Vol. III.
Archelaus. I suppose you have also heard of this short
Epigram.

The great Tragedian Æschylus, the Son
Of the Athenian Euphorion,
In Sicily his latest breath did yield,
And buried lies by Gela's Fruitful Field.

For both he and Simonides before him went into Sicily. And whereas we meet with this Title, *This is the Edition of the History of Herodotus Helicarnassus*, many have changed into *Herodotus Thurius*, for he dwelt at *Thuros*, and was a Member of that Colony. And that sacred and divinely inspired Poet Homer, that [wrote or rather] adorned, the *Trojan War*, what made him a Controversie to so many Cities [every one pleading he was theirs] but because he did not cry up any one of them [to the disparagement of the rest?]

Many also and great are the Honours
* *H spiribus nam te
dare jura loquuntur.*
Virg.
that are paid to *Jupiter* by the Name of
Hospitalis * [i.e. who gave Laws to,
and took care of, Strangers.]

If any one object, that these Men hunted ambitiously after Glory and Honour; let him go to the Philosophers and the Schools and Nurseries of Wisdom at *Athens*,

(a) Places where
Philosophers of different Sects taught.
(a) If he admires and prefers the *Peripatetic Philosophy* before the rest, *Aristotle* was a Native of *Stagira*, *Theophrastus* of *Ephesus*,
* *Straton* of *Lampsacus*, *Glyce* of *Troas*,
Aristen of *Ceos*, *Critolaus* of *Phasele*.

If thou art for the *Stoic Philosophy*, *Zeno* was of *Critium*,
Cleanthes of *Affus*, *Chrysippus* of *Soles*, *Diogenes* of *Babilon*,
Antipater of *Tarsus*, and *Arethidemus* who was of *Athens* went over to the *Parthians* and left a Succession of *Stoic Philosophers* in *Babilon*. And who I pray persecuted and
chased

chased these Men out of their Country? No body at all; but they pursued their own quiet, which Men cannot easily enjoy at home, that are in any Reputation or have any Power; other things they taught us by what they said, but this by what they did. For even now the most approved and excellent Persons live abroad out of their own Country, not being transported but departing voluntarily, not being driven thence, but flying from business, and the disquiets and molestations which they are sure to meet with at home.

It seems to me, that the *Muses* helped the Ancient Writers to finish their choicest and most approved compositions, by calling in, as it were banishment to their assistance. *Thucydides* the *Athenian* wrote the *Peloponnesian* and *Athenian* War in *Thrace*, hard by the Forest of *Scaptes*; *Xenophon* wrote his History in *Scillus* belonging to *Elis*, *Philistius* * in *E-* * *Mc. Philippus.* *pirus*, *Timeus* of *Taurominum* [a Town in *Sicily*] at *Athens*, *Androton* the *Athenian* in *Megara*, *Bacchilides* the Poet in *Peloponnesus*. These and many more after they had lost their Country, did not lose all hope, nor were dejected in their minds, but took occasion thereupon to express the vivacity of their Spirit, and the dexterity of their Wit, receiving their Banishment at the hands of Fortune, as a *viaticum* [a provision by the way] that she had sent them, whereby they became renowned every where after Death, whereas there is no remaining mentioned of those factious Persons that expelled them. He therefore is ridiculous that looks upon it as an ignominious thing, to be banish'd. For what is it thou say'st? Was *Diogenes* ignominious when *Alexander* who saw him sitting and sunning himself, came and ask'd him whether he wanted any thing, and he answer'd him, that he lacked nothing, but that he would go a little aside, and not stand in his Light? The King admiring the Presence of his Mind, turned to his Followers

and said, *If I were not Alexander, I would be Diogenes.*

Was *Camillus* inglorious because he was expelled *Rome*, who has got the Reputation of being its *second Founder*? Neither did *Themistocles* by his Banishment lose any of the renown he had gained in *Greece*, but added to it that which he acquired among the *Barbarians*; neither is there any so without all Sense of Honour, or of such an abject Mind, that had not rather be *Themistocles* *the Banished*, than *Leobates* that subscribed his Condemnation: Or be *Cicero* that had the same Fate, than *Clodius* that expell'd him *Rome*; or be *Timotheus* that abandoned his Country, then *Aristophon* that was his Accuser.

But because the words of *Euripides* move many, who seems to frame a heavy Charge against Banishment, and to urge it home; let us see what he says more particularly in his questions and answers about it.

Eurip. in Phœniss. Jocast. *But is't so sad ones Country to forgo,*

And live in Exile, pray Son let me know?

Pol. *Some ills when told are great, when try'd are less,*

But this is saddest felt, though sad t'express.

Joc. *What is't I pray, afflicts the banish'd most?*

Pol. *That Liberty to speak ones mind is lost.*

Joc. *He is indeed a Slave that dares not utter*

His thoughts, nor 'gainst his cruel Masters mutter,

But all their Insolencies must over-paſſ,

And bear their Follies tamely like an Ass.

These Assertions of his are neither good nor true; For first, not to speak what one thinks, is not a piece of slavery, but the part of a prudent Man, to hold one's Peace and be silent, when time and the circumstances of Affairs require it; as he himself says better elsewhere, that a wise Man knows,

*But when it's best no Tongue to find,
And when it's safe to speak his mind*

Again,

Again, as for the Rudeness and Insolency of such as have Power in their Hands, they that stay in their Country are no less forced to bear and endure it, than those that are driven out of it, nay, commonly the former stand more in fear of false Informations and the Violence of unjust Rulers in Cities than the latter. But his greatest mistake and absurdity is, his taking away all freedom of Speech from Exiles: It is wonderful indeed, if *Theodorus* had no freedom of this kind, who when King *Lysimachus* said to him, *Thou being such a Criminal, thy Country cast thee forth, did it not?* Yes, replied he, *not being able to bear me*; just as *Semele* cast out *Bacchus*, when she could bear him no longer; and when the King shew'd him *Telephorus* in an Iron-Cage, with his Eyes digged out of their Holes, his Nose and Ears and Tongue cut off, and said, *So I deal with those that injure me*, he was not abashed. What? did not *Diogenes* retain his wonted Freedom of speaking? who coming into King *Philip's* Camp, when he was going to give the *Grecians* Battle, was brought before him for a Spy; he confess'd he was so, and that he came to take a view of his unsatiable greediness [of Empire] and of his Madness and Folly, who was going in the short time of a fight, to hazard, and as it were, to throw a Die for his Crown and Life.

And what say you to *Hannibal the Carthaginian*? did not he use a convenient Freedom towards *Antiochus* (he at that time an Exile, and the other a King) when upon an advantagious occasion offered, he advised him to give [the *Romans*] his Enemies battle? He, when he had sacrific'd, told him the Entrals forbad it; *Hannibal* sharply rebuked him thus, *You are for doing what the flesh of a Beast, not what the reason of a wise Man adviseth.*

Neither does Banishment deprive *Geometricians* or *Mathematicians* of the Liberty of discoursing freely concerning matters they know and have skill in; and why

should any worthy or good Man be denied it? But meanness of thought [and unskilfulness in reasoning] obstruct and hinders the Voice, strangles the Power of Speech, and makes a Man a Mute. But let's see what follows in *Euripides*,

Joc. *Upon good hopes exiles can thrive, they say.*

Pol. *Hopes have fine looks, but kill one with delay.*

This is also an accusation of Mens Folly, rather than of Banishment; for it is not the well instructed, and those that know how to use what they have aright; but such as depend upon what is to come, and desire what they have not, that are carried and tossed up and down by hopes, as in a floating Vessel, though they have scarce ever stir'd beyond the Gates of their own City. [But to go on.]

Joc. *Your Fathers Friends or Strangers one would guess,
Did pity and relieve you in distress.*

Pol. *Take care to thrive, for if you once are poor,
Those you call Friends will know you then no more.*

Joc. *Did not your high Birth stand you in some stead?*

Pol. *It's sad to want, for Honour buys no Bread.*

These also are ungrateful Speeches of *Polynices*, who accuses Banishment as casting disparagement upon noble Birth, and leaving a Man without Friends, who yet because of his high Birth, was thought worthy, though an Exile, to have a King's Daughter given him in Marriage, and also by the powerful assistance of his Friends gathered such an Army, as to make War against his own Country, as he confesses himself a little after,

*Many a famous Grecian Peer
And Captain from Mycene here,
In readiness t' assist me tarry;
Sad Service 'tis; but necessary.*

Neither

Neither are the words of his lamenting Mother any wiser,

*No Nuptial Torch was lighted at thy Wedding,
Nor bath'd in Ismen's streams before thy bedding.*

She ought to have been well pleased and rejoiced, when she heard that her Son dwelt in such Kingly Palaces; but whilst she laments that the Nuptial Torch was not lighted, and the want of Waters from *Ismenus* River, for him to have bathed in (as if People at *Argis* were destitute both of Fire and Water at their Weddings) she makes those evils which her own Conceit and Folly produced, to be the effects of Banishment.

But is it not then an ignominious thing to be an Exile? Yes it is among Fools, with whom it is a reproach to be poor, to be bald, or of low stature, and (with as much reason) to be a Stranger or a Pilgrim. But they that do not fall into these mistakes, admire good Men, though they happen to be Poor, or Strangers, or in Exile. Do not we see the Temple of *Theseus* venerated by all Men, as well as the *Parthenon* and *Eleusinum* [those Temples of *Pallas* and *Ceres*?] And yet *Theseus* was banished from *Athens*, by whose means it is at this time inhabited; and lost his abode in that City, which he did not so much hold as a Tenant, but himself built. And what remarkable thing is there remaining in *Elesine*, if we are ashamed of *Eumolpus*, who coming thither from *Tkrace*, initiated the *Greeks*, and still does so, in the Mysteries of Religion? And whose Son was *Codrus* that reigned at *Athens*, but of that *Melancthus* who was banished from *Messina*? Will you not commend that Speech of *Antisthenes*, who when one said to him, *Phrygia is thy Mother*, replied, *She was also the Mother of the Gods?* And if any one reproach thee with thy Banishment, why canst not thou answer, that the Father of the great Conqueror *Hercules* was an Exile? And so was

The Grandfather of Bacchus, who being sent abroad in search for Europa, did return no more,

*Though sprung from Phenice, since to Thebes he came,
That Town to his Son Bacchus lays a claim ;
Who there inspires with Rage the Female rout,
That Worship him by running mad about.*

As for those things which Aeschylus obscurely insinuates in that Expression of his,

— — — — — and of Apollo,
A chaste God banish'd Heaven — — — — —

I'll favour my Tongue, as Herodotus Phrases it, and say nothing.

Empedocles, when he Prefaces to his Philosophy thus,

*This old Decree of Fate unchanged stands,
Who so with horrid Crimes defiles his hands,
To long-liv'd Dæmons this Commission's given
To chase him many Ages out of Heaven ;
Into this sad condition I am hurl'd,
Banish'd from God to wander through the World.*

He does not here only point at himself, but in what he says of himself shows the condition of us all, that we are Pilgrims and Strangers and Exiles here in this World, For know (says he) O Men, that it is not Blood nor a Spirit tempered with it, that gave Being and Beginning to the Soul, but it is your terrestrial and mortal Body that is made up of these : And by the soft name of Pilgrimage, he insinuates the Origin of the Soul, that comes hither from another place ; and the truth is, she flies and wanders up and down, being driven by the Divine Decrees and Laws ; and afterwards, as in an Island surrounded with a great Sea, as Plato speaks, she is tied and linked to the Body, just like an Oyster to its Shell,

and

*From what a vast and high degree
Of Honour and Felicity.*

She has removed, not from *Sardis* to *Athens*, nor from *Corinth* to *Levnos* or *Scyros*, but has changed Heaven and the Moon for Earth and an Earthly Life, that she may make little *removes* here from place to place, the Soul hereupon is ill at ease and troubled at her new and strange State, and hangs her head like a decaying Plant. And indeed some one Country is found to be more agreeable to a Plant than another, in which it thrives and flourishes better ; but no place can deprive a Man of his Happiness, unless he pleases, no more than of his Vertue and Prudence. For *Anaxagoras* wrote his Book of the *Squaring of a Circle* in Prison ; and *Socrates*, just when he was going to drink the Poison that killed him, discoursed of Philosophy, and exhorted his Friends to the study of it ; who then admired him as a happy Man. But *Phaeton* and *Tantalus*, though they mounted up to Heaven, yet the Poets tell us, through their Folly they fell into the extreamest Calamities.

Plutarch's Morals.

Vol. III.

Of Brotherly Love.

*Translated from the Greek by John Thomson,
Prebendary of Hereford.*

THE ancient Statues of *Castor* and *Pollux* are called by the *Spartans Docana*; and they are two pieces of Wood one over against the other joyned with two other cross ends, and the community and undividedness of this consecrated Representation seems to resemble the fraternal Love of these two Gods. In like manner do I devote this Discourse of Brotherly Love to you, *Nigrinus* and *Quintus*, as a gift in common betwixt you both, who well deserve it. For as to the things it advises to, you will, while you already practise them, seem rather to give your Testimonies to them than to be exhorted by them. And the satisfaction you have from well-doing, will obtain the more firm durance when with Judgement, and when you shall find your self approved by wise and judicious Spectators. *Aristarchus* the Father of *Theoclethes* said indeed once by way of Flout of the *Sophists*, that formerly there were scarce seven *Sophists* to be found, but that in his time there could hardly be found so many *Illiterate Persons*. But I see Brotherly Love is as scarce in our days, as Brotherly Hatred was in ancient Times, the instances of which have been publicly exposed in Tragedies and public Shews for their strangeness. But all

all in our Times, when they have fortuned to have good Brothers, do no less admire them than the famed *Molianidas*, that are supposed to have been born with their Bodies joyned with each other: And to enjoy in common their Fathers Wealth, Friends and Slaves, is look'd upon as incredible and prodigious, as if one Soul should make use of the Hands, Feet and Eyes of two Bodies. Though Nature hath given us very near Examples of the use of Brothers, by contriving most of our Bodies necessaries double, Brothers and Twins, as Hands, Feet, Eyes, Ears, Nostrils, thereby telling us, that all these were thus distinguished for mutual Benefit and Assistance, and not for Variance and Discord. And when she parted the very Hands into many and unequal Fingers, she made them thereby the most curious and artificial of all our Members; insomuch that the ancient Philosopher *Anaxagoras* assign'd the Hands for the reason of all human Knowledge and Discretion. But the contrary to this seems the Truth. For it is not Man's having Hands that makes him the wisest Animal, but his being naturally reasonable and capable of Art, was the reason why such Organs were conferr'd upon him. And this also is most manifest to every one, that the reason why Nature out of one Seed and Scourge formed two, three and more Brethren, was not for difference and opposition, but their being apart might render them the more capable of assisting one another. For those that were treble-bodied and hundred-handed, if any such there were, while they had all their Members joyned to each other, could do nothing without them, or apart, as Brothers can, who can live together, and travail, undertake public Employments, and practice Husbandry, by one anothers help; if they preserve but that Principle of Benevolence and Concord that Nature hath bestowed upon them. But if they don't, they will nothing at all differ in my opinion from Feet that trip up

one another, and Fingers that are unnaturally writhen and distorted by one another. Yea, rather as things moist, dry, cold and hot, partake of one Nature in the same Body, and by their consent and agreement engender the best and most pleasant Temperament and Harmony, without which there is neither Satisfaction nor Benefit in either Riches or Kingship it self, which, they say, *renders Man equal to Gods* : But if Excess and Discord befall them, they miserably ruinate and confound the Animal. So, where there is an unanimous Accordance amongst Brothers, the Family thrives and flourishes, and intimate Friends, like a well furnish'd Quire, in all their Actions, Words and Thoughts, maintain a delightful Harmony.

But jarring Feuds advance the worst of Men,]

Such as a vile Detractor at home, an insinuating Parasite abroad, or some other envious Person. For as Diseases in Bodies nauseating their ordinary Diet, incline the Appetite to very improper and noxious things ; so Calumny, freely entertain'd against Relations, and through prejudging credulity, enhansed into suspicion, occasions an adopting the pernicious acquaintance of such as are ready enough to croud into the Room of their Bettters. The *Arcadian Prophet*, in *Herodotus*, was forc'd to supply the loss of one of his Feet with an artificial one made of Wood. But he, who in a difference throws off his Brother, and out of places of common resort takes a Stranger for his Comrade, seems to do no less than wilfully to mangle off a Part of himself, attempting to repair the barbarous Breach by the unnatural application of an extraneous Member. For the ordinary Inclinations and Desires of Men, being after some sort of Society or other, sufficiently, admonish them to set the highest value upon Relations, to pay them

them all becoming Respects, and to have a tendet regard for their Persons, nothing being more irksom to Nature, than to live in that destitution and solitude, that denies them the happiness of a Friend, and the privilege of communication. Well therefore was that of Menander,

*'Tis not o'th' Store of sprightly Wine,
Nor plenty of delicious Meats,
Though gen'reous Nature shoud design,
To oblige us with perpetual Treats,
'Tis not on these we for content depend,
So much as on the shadow of a Friend.*

For a great deal of Friendship in the World is really no better, no more than the meer imitation and resemblance of that first affection that Nature wrought in Parents towards their Children, and in their Children towards one another. And, whoever has not a particular esteem and regard for this kind of Friendship, I know no reason any one has to credit his kindest pretensions. For what shall we make of that Man, who in his Complaisance, either in Company or in his Letters, salutes his Friend by the Name of Brother ; and yet scorns the company of that very person (*viz* his Brother) whose Name was so serviceable to him in his Complement ? For, as it is the part of a madman to adorn and set out the Effigies of his Brother ; and in the mean time to abuse, beat and maim his person ; so, to value and honour the name in others, but to hate and shun the Brother himself, this likewise is an action of one that is not so well in his Wits as he should be, and that never yet consider'd that Nature is a most Sacred Thing. I remember when I was at *Rome*, I undertook an Um-pirage between two Brothers. The one pretended to the study of Philosophy, but as it appear'd by the event, with as little reason, as (in moral earnest) to the relation

tion of a Brother. For, when I advised him, that now was the time for him to shew his Philosophy, in the prudent maneray and government of himself, whilst he was to treat with so dear a relation as a Brother, and such an one especially, as wanted those advantages of Knowledge and Education that he had. Your Council, replies my Philosopher, may do well with some illiterate Novice or other. But, for my part, I see no such great matter in that which you so gravely alledge, our being the issue of the same Parents. True, I answer'd, you daclare evidently enough that you make no account of your affinity. But, by your favour Mr. Philosopher, all of your Profession that I ever was acquainted with, whatever their private Opinions were, affirm both in their Prose and Poetry, that next to the Gods, and the Laws, her Conservators and Guardians, Nature had assigned to Parents the highest Honour and Veneration. And there is nothing that Men can perform more grateful to the Gods, than freely and constantly to pay their utmost Acknowledgments and Thanks to their Parents, and those from whom they received their Nurture and Education. As, on the other hand, there is no greater Argument of a prophanie and impious Spirit, than a contemptuous and surly Behaviour towards them. We are therefore enjoyn'd to take heed of doing any one wrong. But he that demeans not himself with that exactnes before his Parents, that all his Actions may afford them a Pleasure and Satisfaction, though he give them no other distaste, he is sure to undergo a very hard Censure. Now wherein can the gratitude of Children to their Parents be expressed more effectually, or what actions or dispositions can be more delightful and rejoicing to them than firm love and amity amongst them. And this may be understood by lesser instances. For, where an old Servant that has been favour'd by the Parents shall be reproach'd and flouted at by the Children,

Children : Or if the Plants and the Fields, wherin they took pleasure, be neglected: If the forgetting a Dog, or a beloved Horse fret their humoursom Age (that is very apt to be jealous of the love and obedience of their Children) if, lastly, when they disaffect and despise those Recreations that are pleasing to the Eye and Ear, or those juvenile Exercises and Games, which themselves formerly delighted in, if at any of all these things the Parents will be angry and offended; how will they endure such discord as inflames them with mutual Malice and Hatred, fills their mouths with opprobrious and execrating language? and works them into such an inveteracy, that the contrary and spiteful method of their actions declare a drift and design of ruining one another; if, I say, those smaller matters provoke their anger; how all the rest will be resented, who can resolve me? But, on the other hand, where the love of Brothers is such, that they make up that distance Nature has placed them at (in respect of their different Bodies) by united affections, insomuch that their Studies, Recreations, their earnest and their jest keep true time, and agree exactly together; such a pleasing Consort amongst their Children proves a nursing melody to the decay'd Parents, to preserve and maintain their quiet and peace in their old (though tender) age. For never was any Father so intent upon Oratory, ambitious of Honour, or craving after Riches, as fond of his Children. Wherefore neither is it so great a Satisfaction to hear them speak well, find them grow wealthy, or see them honour'd with the power of Magistracy, as to be endear'd to each other in mutual affection. Wherefore it is reported of *Apollonis* of *Cyzicum* Mother of King *Eumenes* and three other Sons, *Attalus*, *Phileteris* and *Athænius*, that she always accounted her self happy, and gave the Gods Thanks, not so much for Wealth nor Empire, as to see her three Sons guarding the Eldest, and him Reigning securely amongit

amongst his armed Brothers. And on the contrary *Xerxes*, understanding that his Son *Ochus* had laid a Plot against his Brothers, died with the surprize.

For the quarrels of Brothers are pernicious, saith *Euripides*, but most of all so to the Parents themselves. For he that hates and plagues his Brother, can hardly forbear his blaming the Father who begot, and the Mother who bare him. Wherefore *Pisistratus*, being about to Marry again, his Sons being grown up to mature age, gave them their deserved character of praise, together with the reason of his designs for a second Marriage, viz; that he might be the happy Father of more such Children. Now those who are truly ingenious, do not only love one another the more entirely, for being descended of the same Parents, to whose great comfort their love conduces; but they love their very Parents for their own sakes: always owning themselves, amongst other things, bound to them especially for the mutual happiness that they enjoy in each other: looking upon their Brethren as the dearest, and the most valuable treasure they could have received from them. And thus *Homer* elegantly expresses, *Telemachus* bewailing the loss of his Brother.

*Stern Jove has in some angry mood,
Bereft us into solitude.*

But I like not *Hesiod's* judgment so well, who is all for the only Sons inheriting. Not so well I say from *Hesiod* a Pupil of the Muses; who being indear'd Sisters kept always together, and therefore from that inseparable Union were called Muses. The love of Brothers then is a plain Argument of their Love to their Parents. And to Children themselves it is the best of Presidents, and that which affords the most effectual advice that can be thought of: As again, they will be forward enough in following the worst of their Parents humours, and inheriting their animosities. But, for one who has led his

his Relations a contentious life, and quarrell'd himself up into wrinkles and gray Hairs, for such a one to begin a Lecture of Love to his Children, is just like him,

— *Who boldly takes the fees
To cure in others, what's his own disease.*

In a word, his own actions weaken and confute all the Arguments of his best Counsel. Take *Eteocles of Thebes* reflecting upon his Brother, and flying out after this manner —

*I'd mount the Heavens, strive to meet the Sun
In's setting forth, I'd travel with him down
Beneath the Earth, I'd balk no enterprize
To gain Jove's power, and to Tyrannize.*

Suppose I say out of this rage he should presently fall into the softer strain of good advice to his Children, charging them thus —

*Prize gentle amity, that vye's
With none for grandure, concord prize
That joyn's together friends, and states,
And keeps them long Confederates.
Unvanquish'd love ! Whatever else deceives
Our trust, 'tis this our very selves out-lives.*

Now who is there that shall compare *Eteocles* with himself, his rage with his Counsel, that can entertain any other than strange Sentiments of him ? Or what would you think of *Atreus*, after he had treated his Brother at a barbarous Supper, to hear him afterwards thus instructing his Children :

*Such love alone becomes related friends,
As in adversity it's succour lends.*

It is therefore very needful to throw off those ill dispositions,

sitions, as being very grievous and troublesome to their Parents, and more destructive to Children in respect of the ill example. Besides, it occasions many strange censures, and much obliquy amongst men. For they will not be apt to imagin that so near and intimate a Relation as Brothers, that have eat of the same Bread, and all along participated of the same common maintenance, that those who have conversed so familiarly together; should break out into contention, except they were conscious to themselves of a great deal of naughtiness. For it must be some great matter that violates the bonds of natural affection: Whence it is that such breaches are so hardly healed up again. For, as those things which are joyn'd together by art, being parted may by the same art be compacted again. But if there be a fracture in a natural Body, there is much difficulty in setting and uniting the broken parts; so, if friendships that, through a long tract of time, have been firmly and closely contracted, if they come once to be violated; no endeavours will bring them together any more: And Brothers, when they have once broke natural affection, are hardly made true friends again. Or if there be some kind of peace made betwixt them, 'tis like to prove but superficial only, and such as carries a filthy festering scar along with it: Now all enmity between man and man being attended with these perturbations of quarrelsome ness, passion, envy, recording of an injury, must needs be troublesome and vexatious. But that which is harbour'd against a Brother, with whom they communicate in Sacrifices, and other Religious Rites of their Parents, with whom they have the same common Charnal-house, and the same or a near habitation, this is much more to be lamented. If we reflect especially upon the horrid madnes of some Brothers in being so prejudiced against their own flesh and blood, that his face and person, once so welcome and familiar, his voice, all along from his Childhood

hood as well beloved as known, should on a sudden, become so very detestable. How loudly does this reproach their ill nature and savage Dispositions, that, whilst they behold other brethren lovingly conversing in the same house, and dieting together at the same Table, managing the same Estate, and attended by the same Servants, they alone divide Friends, chuse contrary acquaintance, resolving to abandon every thing that their Brother may approve of. Now it is obvious to any to understand, that new Friends and Companions may be compassed, and new kindred may come in, when the old, like decayed weapons, and worn out Utensils, are lost and gone. But there is no more regaining of a lost Brother, than of a hand that is cut off, or an Eye that is beaten out. The *Persian Woman* therefore spake truth, when she prefer'd the saving her Brother's life before her very Childrens, alledging that she was in a possibility of having more children, if she should be deprived of those she had ; but, her Parents being dead, she could hope for no more Brothers after him. You will ask me then, what shall a man do with an untoward Brother ? I answer, every kind and degree of Friendship is subject to abuse from the Persons, and in that respect, has it's taint, according to that of *Sophocles*,

*Who into human things makes scrutinies,
He may on most his censure exercise.*

For, if you examin the love of relations, the love of Associates, or the more sensual Passion of fond Lovers, you will find none of them all free. Wherefore *Laco*, when he had married a little Wife, spoke as if he did it with this consideration, that of evils it would be his prudence to chuse the least ; but Brothers would do well to bear with one anothers familiar failings, rather than to adventure upon the trial of strange humours. For

nature has made the former a Brother, and therefore the necessity of Patience acquits him from blame ; but voluntary choice exposes the other to as much reproach as he did himself to trouble. For it is not to be expected, that a sociable Guest, or a wild Crony should be influenced by those calm rules of modesty and good manners, as one who was nourished from the same breast, and carries the same blood in his veins. And therefore it would become a virtuous mind to make a favourable construction of his Brothers Miscarriages, and to bespeak him with this candor :

*I cannot leave you thus under a Cloud
Of Infelicities —*

Whether debauch'd with vice, or eclipsed with ignorance, for fear my inadvertency to some failing, that naturally descend upon you from one of your Parents, should make me too levere against you. For, as *Theophrastus* said, as to strangers, judgment must rule affection, rather than affection prescribe to judgment ; but where nature denies judgment this Prerogative, and takes no notice of that trite Proverb, *a bushel of Salt*, but has already infus'd and begun in them the Principle of Love, there we should not be too rigid and exact in the examining of their faults. Now what would you think of those who shall easily dispense with, and smile at the sociable vices of their acquaintance, and in the mean time, be so implacably incensed with the Irregularities of a Brother ? When fierce Dogs, Horses, Wolves, Cats, Apes, Lions, shall be so much their Favourites, that they feed and delight in them (cherish and indulge the worst of dispositions) and stomach only their Brothers passion, ignorance or ambition. Others have made away their Houses and Lands to Harlots, and quarrelled with their Brothers only about the floor or corner of the House: Nay, further, such a prejudice have they to them, that they

they justifie the hating them from the rule of hating every ill thing, maliciously accounting them as such. It is one great busines they go about to blacken them with aspersions and calumnies. And for what indignities are offered them by others, instead of resenting them ill, they countenance and abett them. And this may serve for the beginning of my Discourse. I shall enter upon my Instructions not as others do, with the Distribution of the Parents Goods, but with advice rather to avoid envious strifes and emulation, whilst the Parents are living. *Agesilaus* was punished with a mulct by the *Lacedæmonian* Counsel for sending every one of the ancient Men an Ox, as a reward of his Fortitude, the reason they gave for their distaste was, that by this means he won too much upon the people, and made the Commonalty become wholly serviceable to his own private Interest. Now I would perswade the Son to shew all possible honour and reverence to his Parents, but not with that greedy design of ingrossing all their Love to himself. That which too many have been guilty of, working their brethren out of favour, on purpose to make way for their own Interest. A fault which they are apt to palliate with specious, but, unjust pretences. For they deprive and cheat their brethren out of the greatest and most valuable good they are capable of receiving from their Parents, viz. their kindness and affection, whil'st they flyly and dilingenuously steal in upon them in their busines, and surprize them in their errors, demeaning themselves with all imaginable observance to their Parents, and especially with the greatest care and precision in those things, wherein they see their brethren have been faulty, or suspected to be so; but a kind brother, and one that truly deserves the name, will make his brothers condition his own, freely take upon himself a share of his Sufferings, and particularly in the anger of his Parents, and be ready to do any thing that may conduce

to the restoring him into favour ; but if he has neglected some opportunity, or what ought to have been done by him, to excuse it upon his nature, as being more ready and seriously disposed for other things. That of *Aga-*
memnon therefore was well spoken in the behalf of his Brother :

*Nor sloth, nor silly humour makes him stay,
I am the only cause ; all his delay
Waits my attempts —*

And that this charge was delivered him by his brother. Fathers willingly allow of the changing of names, and have an inclination to believe their Children, when they make the best interpretation of their brothers failings. As when they call a slow dulness simple honesty, or unluckiness dexterity, or if he be quarrelsom, to term him a smart spirited youth, and one that will not endure to be tramped on. By this means it comes to pass that he who makes his Brothers peace, and ingratiates him with his offended Father, at the same time fairly advances his own Interest, and grows deservedly the more in favour ; but when the storm is once over, it is necessary to be serious with him, to reprehend him sharply for his Crime, discovering to him with all freedom, wherein he has been wanting in his duty. For as such guilty Brothers are not to be allow'd in their faults , neither are they to be insulted upon with railery. For, to do the latter, were to rejoice and take advantage by their failings, and to do the former, were to take their parts in them. Therefore ought they so to manage their severities , as that they may speak in them a solitude and concernedness for their brethren , and much discomposure and trouble at their follies. Now he is the fittest person to school his brother smartly, who has been a ready and earnest Advocate in his behalf ; but suppose the Brother wrongfully charged, it is fitting he should be obsequi-

ous to his Parents, in all things whatsoever, and to bear with their angry humours. But a defence, made before them for a brother that suffers by slander and false accusation is unproveable and very good. In all such there is no need to fear that check in *Sophocles*,

Curst Son ! who with thy Father durst contend:

For there is allowed a Liberty of vindicating a traduced brother. And, where the Parents are convinced of the Injury, in these sorts of causes it is no small pleasure to them to see the malicious Plaintiff worsted. But when the Parent is dead it is fitting brothers should close the nearer in affection; so that they immediately communicate in their sadnesses and sorrows. And in the next place that they reject the suspicious stories and suggestions of Servants, discountenancing their fly methods and subtle applications. And that amongst other stories, they advert to the Fable of Jupiter's Sons, *Castor* and *Pollux*, whose love to one another was such, that *Pollux*, when one was whispering to him somewhat against his brother, kill'd him with a blow of his fist. And when they come to dividing their Parents Goods, to take heed that they come not with prejudice and contentious resolutions, like those tumultuous noises that are so commonly drcaded, as [the ominous issue of intended war.] But there must be great care taken of the day of their meeting, that it be auspicious and fortunate for peace and concord. And then that, either amongst themselves, or if need be, in the presence of some common and indifferent friend, they fairly submit to the decision of Justice, and as *Plato* says, take and allow what is reasonable, and no more than may consist with Love and Friendship. Thus they will appear to be sharers only in the care and dispe... of the things, whilst the propriety and enjoyment is common to them all. But they that take advantage in the controversie by making their Ne... *Grecian*

Cronies and Familiars, Parties for themselves, may probably gain so much as to keep a Servant the more ; but he has forfeited, in the stead of it, the best Legacy his Parents could have left him, the love and confidence of his Brother. I have known some Brothers, without the instigation of lucre, and merely out of a savage disposition, fly upon the Goods of their deceased Parents, with the same ravine and fierceness , as they would upon the spoil of an Enemy. Such were the actions of *Charicles* and *Antiochus the Opuntians*, who divided a Silver Cup and a garment into two pieces , as though by some Tragical Imprecation they had been set on,

To share the Patrimony with a Sword.

Others I have known proclaiming the Success of their subtle methods of fierce and eager, sometimes fly and fallacious reasonings, by which means they have compassed larger proportion from their deluded brethren. Whereas their just actions , and their kind and humble carriage, had less reproach'd their Pride, but raised the esteem of their Persons. Wherefore that action of *Athenodorus* is very memorabile , and indeed generally recorded by our Country-men. His elder brother *Xenon*, in the time of his Guardianship, had wasted a great part of his substance, at last being condemn'd for a Rape, all that he had left was confiscated. *Athenodorus* was then but a youth, who when his share of the Estate was restor'd to him, had that regard to his brother, that he brought all his own proportion, and freely exposed it to a new division with his brother. And though in the dividing it, he suffered great abuse from him, he resented it not so much as to repent of what he had done, but endured with most remarkable meekness and unconcerned ease his Brother's Outrage, that was become as notorious throughout all *Greece*. *Solon* discoursing about the Commonwealth, approved of an equality amongst them, as being that

which

which would occasion no Tumult or Faction ; but this Opinion appear'd too popular : For by his Arithmetical method, he would have set up *Democracie* in the room of a far happier Government, consisting with a more suitable, *viz.* a Geometrical Proportion. But he that advises Brethren in the dividing of an Estate, should give them *Plato's* counsel to the Citizens, *viz.* *That they would lay aside self-interest* : Or, if they can't be perswaded to that, to be satisfied with an equal division. And this is the way to lay a good and lasting Foundation of love and peace betwixt them. Besides that, he may have the advantage of naming eminent Instances. Such was that of *Pittacus*, who being asked of the *Lydian King*, what Estate he had, answer'd, he might have as much more as he was owner of, if he pleased, his brother being dead. But since that not only in the affluence or want of riches, he that has a large share is lyable to more envy and trouble, than he that has less ; but generally, as *Plato* says, in all inequality there is inquietude and disturbance, and in the contrary a during consistence ; so a disparity amongst Brethren tends dangerously to discord. But for them to be equal in all respects, I grant 'tis impossible. For what through the difference that nature made immediately betwixt them at the first, and what through the following Contingencies of their Lives, it comes to pass that they contract an envy and hatred against one another, and such abominable humours, as render them the plagues not only of their private Families, but even of Commonwealths. And this indeed is a Disease, which, it were well if it were cured ; but if that fails, it is necessary to avoid. I would perswade that Brother therefore that excels his Fellows in any accomplishments, in those very things to communicate and impart to them the utmost he can, that they may shine in his honour, and flourish with his Interest. For instance, if he be a good Orator, to endeavour to make that faculty theirs, accounting

ting it never the less for being imparted. And care ought to be taken, that all this kindness be not followed with a fastidious pride, but rather with such a becoming condescension and familiarity, as may secure his worth from envy, and by his own equanimity and sweet disposition, as far as is possible, make up the inequality of their Fortunes. *Lucullus* was a fair President for this, who refused the honour of Magistracy on purpose to give way to his younger brother, contentedly waiting for the expiration of his year. *Pollux* choose rather to be half a Deity with his Brother than a Deity by himself, and therefore to debase himself into a share of mortality, that he might raise his Brother as much above it. You then are a happy man, one would think, that can oblige your Brother at a cheaper rate, illustrate him with the honour of your Vertues, and make him great like your self, without any damage or derogation. Thus *Plato* made his Brothers famous by mentioning them in the choicest of his Books, viz. *Glauco* and *Adimantus* in that concerning the Commonwealth, and *Antipho* his youngest Brother in his *Parmenides*. Besides, as there is difference in the Natures and Fortunes of Brothers; so neither is it possible that the one should excel the other in every particular thing. The Elements exist out of one common Matter, yet they are qualified with quite contrary faculties. No one ever saw two Brothers, by the same Father and Mother, so strangely distinguished, that whereas the one was a *Stoic*, and withal a wise man, a comely, pleasant, liberal, eminent, wealthy, eloquent, studious, courteous man; the other was quite contrary to all these. But however, the vilest, the most despicable things have some proportion of good, or natural disposition to it.

*Thus amongst bated thorns, and prickly briers,
Fragrant Violet retires.*

Now

Now therefore, he who has the eminency in other things ; yet if he do not hinder nor stifle the credit of what is laudable in his Brother, like an ambitious Antagonist, that grasps at all the applause ; but if he rather yield to him, and declare that in many things he excels him ; by this means he takes away all occasion of envy, which being as combustible matter to fire, must needs die without it. Or rather he prevents the very beginnings, and suffers it not so much as to kindle betwixt them. But he who where he knows himself far superior to his Brother, calls for his help and advice, whether it be in the business of a Rhetorician, a Magistrate, or a Friend ; in a word, he that neglects or leaves him out in no honourable Imployment or Concern, but joyns him with himself in all honourable and worthy actions, im- ploys him when present, waits for him when absent, and makes the world take notice, that he is as fit for busines as himself, but of a more modest, and yielding disposition ; all this while he has done himself no wrong, and bravely advanced his Brother. And this is the advice one would offer to the excelling Brother. The other should consider, that as his Brother excels him in wealth, learning, esteem, he must expect to come behind not him only, but millions more,

Who live o'th Off-springs of the spacious Earth.

But if he envies all that are so happy, or amongst all the rest, repines at his own Brothers felicity ; his malicious temper speaks him one of the most wretched creatures in the world. Wherefore as *Netelius's* Opinion was, that the *Romans* were bound to thank the Gods, that *Scipio*, being such a brave man, was not born in another City ; so he who aspires after great things, if he miss of his designs for himself can do no less than entitle his Brother to his best wishes. But some are so unlucky in estimating of virtuous and worthy actions, that where-

as they are over-joy'd to see their friends grow in esteem, and are not a little proud of entertaining persons of honour or great opulence ; their Brothers worth and eminency is, in the mean time, lookt upon with a jealous eye, as tho it threaten'd to cloud and eclipse the splendour of their condition. How do they exalt themselves at the memory of some prosperous exploits of their Father, or the wise Conduct of their Great Grand Father ; by all which they are nothing advantaged ? But again, how are they daunted and dispirited to see a Brother preferr'd to Inheritances, Dignities, or honourable Marriage ? But we should not envy any one. We ought not at least wise to turn our malice and rancour, out of the Family, against worse objects, in imitation of those who ease the City of Sedition, by employing the persons against the common Enemy.

*Trojans I have, and Friends ; you, what I hate,
Græcians to envy and to emulate.*

Brothers should not be like the Scales of a Ballance, the one rising upon the others sinking ; but rather like numbers in Arithmetic , the lesser and greater mutually helping and improving each other. For that Finger, which is not active in writing or touching Musical Instruments, is not inferior to those that can do both : but they all move and act as well one as another, and are assistant to each other, which makes the inequality amongst them seem designed by nature, when the greatest can't be without the help of the least, that is placed in opposition to it. Thus *Craterus* and *Perilaus*, both Brothers to Kings, *Antigonus* and *Casander*, betook themselves, the one to managing of Military , the other of his Domestic Affairs. On the other hand, the *Antiochians*, the *Seleucians*, *Grypians*, and *Cyzicensians*, disdaining any meaner things than Purple and Diadems, brought a great deal of trouble and mischief

chief upon one another, and made *Greece* it self miserable with their Quarrels. But, in regard that Men of ambitious Inclinations will be apt to envy those who have got the start of them in honour, I judge it most convenient for Brothers to take different methods in pursuit of it, rather than to vex and emulate one another in the same way. The Beasts differ about that which they all take to be their Nourishment. And Wrestlers are therefore Antagonists, because they strive in the same Game. But those that pretend to different Games, are the greatest Friends, and ready to take one anothers parts with the utmost of their Skill and Power. So the two Sons of *Tyndarus*, *Castor* and *Pollux* carried the day, *Pollux* at Cuffs, and *Castor* at Racing. Thus *Homer* brings in the *Trojan* that was expert in the Bow, his Brother marching in the Head of the heavy arm'd Foot.

Protected over with a glittering Shield.

And amongst those who are concern'd in the Commonwealth, a General of an Army does not much envy the Sophister, nor amongst the Physicians, those who prescribes Rules for Diet the Chirurgeon: But they mutually aid and assert the credit of one another. But, for Brothers to study to be eminent in the same Art and Faculty, is all one, amongst ill Men, as if rival Lovers, courting one and the same Mistress, should both strive to gain the greatest interest in her Affections. Those indeed that travel different ways can probably do one another but little good. But those, who carry on quite different designs, and take several methods in their Conversations they avoid envy, and many times do one another a kindness. As *Demosthenes* and *Chares*, and again, *Eschines*, *Eubulus*, *Hyperides* and *Leosthenes*, the one treating the People with their Discourses and Writings, the other assisting them by Action and Conduct. Therefore, where the disposition of Brothers is such,

that

that they can't agree in prosecuting the same Methods of becoming great, it is convenient that one of them should so command himself as to assume the most different Inclinations and Designs from his Brother, that if they both aim at honour, they may serve their Ambition by different means, and that they may chearfully congratulate each other the success of his Designs, and so enjoy at once their Honour and themselves. But, besides this, they must beware of the suggestions of Kindred, Servants and Women, that may work much mischief in a Vain-glorious Mind. Your Brother, say they, is the great Man of Action, whom the People honour and admire. But no body comes near or regards you. Now a Man that well understood himself would answer I have indeed a Brother that is a plausible Man in the World, and the greatest part of his Honour I have a right to. For *Socrates* said, that he would rather have *Darius* for his Friend than *Daricus*. But to a prudent and ingenious Brother, 'twould be as great a satisfaction to see his Brother an excellent Orator, a person of great Wealth or Authority, as if he had been any or all these himself. And thus especially, may that trouble and discontent, that arises from the great odds that are betwixt Brethren, be mitigated. But there are other differences that happen amongst ill-instructed Brothers, in respect of their Age. For, whilst the Elder justly claim the privilege of pre-eminence and authority over the younger, they become troublesom and uneasie to them. And the younger growing pert and refractory begin to slight and contemn the Elder. Hence it is that the younger looking upon themselves to be hated and curbed, decline and stomach their admonitions. The elder again, being fond of Superiority, are jealous of their Brothers advancement, as though it tended to lessen them. Therefore, as we judge of a kindness, that it ought to be valued more by the party obliged than him who

be-

bestows it; so, if the elder would be perswaded to set less by his Seniority, and the younger to esteem it more, there would be no supercilious slighting, and contemptuous carriage betwixt them. But, in regard it is fitting the elder should take care of them, lead and instruct them, and the younger respect, observe and follow them, it is likewise convenient that the elder's care should carry more of familiarity in it, and that he act more by perswasion than command, being readier to express much satisfaction, and to applaud his Brother when he does well, than to reprove and chastise him for his Faults. Now the younger's imitation should be free from such thing as angry striving. For unprejudiced endeavours in following another speak the esteem of a friend and admirer, the other the envy of an Antagonist. Whence it is that those, who out of love to Vertue, desire to be like their Brother, are beloved, but those again who out of a stomaching Ambition, contend to be equal with them, meet with answerable usage. But above all other respects due from the younger to the elder, that of observance is most commendable and occasions the return of a strong affection and equal regard. Such was the obsequious Behaviour of *Cato* to his elder Brother *Capio* all along from their Childhood, that when they came to be Men, he was so much overcome with his humble and excellent disposition, that his meek silence, and attentive obedience begot in him such a reverence towards him, that he neither spake nor did any thing material without him. It is recorded, that when *Capio* had sealed some writing of Depositions, and his Brother coming in was against it, he called for the Writing and took off his Seal, without so much as asking *Cato* why he did suspect the testimony. The reverence that *Epicurus*'s Brothers shew'd him was likewise remarkable, that which his affectionate care merited from them, who, as in other things, so especially were they influenc'd by him in the way of his

his Philosophy, that they begun betimes to entertain a high opinion of his Accomplishments, and to declare that there was never a wiser Man heard of than *Epicurus*. If they erred, yet we may here observe the obliging behaviour of *Epicurus*, and the return of their passionate Respects to him. And amongst later Philosophers, *Apolionius* the Peripatetic convinced him that said Honour was incommunicable; by raising his younger Brother *Sotion* to a higher degree of Eminency than himself. Amongst all the good Things I am bound to Fortune for, I have that of a kind and affectionate Brother *Timon*, which can't be unknown to any who have conversed with me, and especially those of my own Family. There are yet other disturbances that Brothers near the same age ought to be warned of; they are but small indeed at present, but they are frequent and leave a lasting grudge, such as makes them ready upon all occasions, to fret and exasperate one another, and conclude at last in implacable hatred and malice. For, having once begun to fall out in their Sports, and to differ about little things, viz. the feeding and fighting of Cocks and other Fowl, the exercises of Children, the hunting of Dogs, the racing of Horses; it comes to pass that they have no Government of themselves in greater Matters, nor the power to restrain a proud and contentious Humour. So the great Men among the *Grecians*, in our time, disagreeing about the business of Players and Musicians, afterward about the Bath in *Edespus*, and again about Rooms of Entertainment, from contending and opposing one another about Places, cutting and turning Water-courses, they were grown so fierce and mad against one another, that they were dispossess'd of all their Goods by a Tyrant, reduced to extream Poverty, and put to very hard Shifts. In a word, so miserably alter'd from themselves, that there was nothing of the same, but their inveterate hatred remaining

remaining in them. Wherefore there is no small care to be taken by Brothers in subduing their Passions, and preventing Quarrels about small matters: yielding rather for peace sake, and taking greater pleasure in indulging them, crossing and conquering one anothers Humours. For the Ancients accounted the *Cadmean* Victory no otherwise than the worst and basest of Victories atmongst the Brothers at *Thebes*. But you will say, are there not some things wherein Men of mild and quiet dispositions may have occasion to dissent from others? There are doubtless, but then they must take care that the main difference be betwixt the things themselves, and that their Passions be not too much concerned. But they must rather have a regard to Justice, and as soon as they have referr'd the Controversie to arbitrament, immediately to discharge their Thoughts of it, for fear too much ruminating leave a deep impression of it in the mind, and render it hard to be forgotten. The *Pythagoreans* were imitable for this, who though no nearer related than by meer common Discipline and Education, if at any time in a passion, they broke out into opprobrious Language before the Sun set, gave one another their Hands, and with them a discharge from all Injuries, and so with a mutual Salutation concluded Friends. For as a Feaver attending an inflamed sore, threatens no great danger to the Body, but if the sore being heal'd, the Fever stays, it appears then to be a distemper, and to have some deeper cause; so when amongst Brothers upon the ending of a difference, all discord ceases betwixt them, it is an argument that the cause lay in the Matter of difference only; but if the discord survive the decision of the Controversie, it is plain that the pretended matter served only for a false scar, drawn over on purpose to hide the cause of an incurable wound. It is worth the while at present to hear an account of a dispute between two foreign Brothers, not concerning a

little patch of Land, nor a few Servants, or Cattle, but no less than the Kingdom of *Perisia*. When *Darius* was dead some were for *Ariamene's* succeeding to the Crown as being eldest Son, others were for *Xerxes*, who was born to *Darius* of *Atoffa* the Daughter of *Cyrus*, in the time of his Reign over *Perisia*. *Ariamenes* therefore went to *Media* in no hostile posture, but very peaceably to hear the matter determin'd. *Xerxes* being there, used the Majesty and Power of a King. But when his Brother was come, he laid down his Crown and other Royal Ornaments, went and meeting greeted him. And having sent him presents, gave a charge to his Servants to deliver them with these words : With these Presents your Brother *Xerxes* expresses the Honour he as for you, and if by the judgment and suffrage of the *Perians* I be declared King, I place you next to my self. *Ariamenes* replied, I accept your Gifts, but presume the Kingdom of *Perisia* to be my right. Yet for all my younger Brethren I shall have an Honour, and for *Xerxes* in the first place : The day of determining who should Reign being come, the *Perians* made *Artabanus* Brother to *Darius* Judge. *Xerxes* excepting against him, confiding most in the Multitude. His Mother *Atoffa* reproved him saying, Why Son, are you so shy of *Artabanus* your Uncle, and one of the best Men amongst the *Perians*? And why should you dread the Tryal, where the worst you can fear is to be next the Throne, and to be called the King of *Perisia's* Brother? *Xerxes* at length submitting, after some debate *Artabanus* adjudged the Kingdom to *Xerxes*. *Ariamene's* presently started up and went and shew'd obeisance to his Brother, and taking him by the Hand placed him in the Throne. And from that time being placed himself by *Xerxes* next in the Kingdom, he continu'd the same affection to him, insomuch that for his Brother's Honour, ingaging himself in a Naval Fight at *Salamina*, he was killed there. And this may serve

for

for a clear and unquestionable instance of true kindness and greatness of Mind. But *Antiochus's* restless Ambition after a Crown was as much to be condemned. Such it was, that nothing could be more admired at him, than that it should not totally extinguish natural Affection and destroy the Love of a Brother. He went to War with his Brother *Seleucus* for the Kingdom, himself being the younger Brother, and having the assistance of his Mother. In the durance of which War *Seleucus* joyns Battle with the *Galatians*, and is defeated, being not heard of for a time, is supposed to be slain, his whole Army being slaughter'd by the Enemy. *Antiochus* understanding it, put off his Purple, and went into Mourning, caused his Palace to be shut up, and retired to lament the Death of his Brother. But within a short time after, hearing that his brother was safe and raising new Forces; he went and offer'd Sacrifices for joy, and commanded his Subjects to do the like, and to Crown themselves with Garlands. But the *Athenians*, though they made a ridiculous story about a falling out amongst the Deities, compensated for the absurdity pretty well in striking out the second day of their month *Boedromion*, because upon that day *Neptune* and *Minerva* were at variance. And why should not we cancel out of our Memories, as an unhappy day, and no more to be spoken of, that wherein we have differ'd with any of our Family or Relations? but rather, far be it from us, that the Feuds of that day should bury the memory of all that happier time, wherein we were educated and conversed together. For, except Nature has bestowed those Vertues of Meekness and Patience upon us in vain and to no purpose; we have certainly the greatest reason to exercise them towards our intimate Friends and Kindred. Now the acknowledgments of the Offender and the begging pardon for the Crime expresses a kind and amicable Nature no less, then the remitting

of it. Wherefore it is not for us to slight the anger of those, whom we have incensed through our Folly, neither should they be so implacable as to refuse an humble submission ; but rather, where we have done the wrong, we should endeavour to prevent distaste by the earliest and humblest acknowledgments and impetrations of Pardon, and where we have received any, to be as ready and free in the forgiving of it. *Euclides*, *Socrates*'s Auditor, was famous in the Schools for his mild return to his raving Brother, whom hearing bellow out threats against him after this manner ; Let me perish if I be not revenged on you, he answered, And me perish, if I don't prevail with you to desist from this Passion, and that we may be as good Friends as ever we were. This *Enchides* spake ; but what King *Eumenes* did was an act of meekness seldom to be paralleld, but never yet outdone. For *Perseus* King of *Macedon*, being his great Enemy, had engaged some Persons to attempt the killing him. In order to which barbarous fact they lay in wait for him about *Delphos*, and when they perceived him going from the Sea toward the Oracle, came behind him and set upon him with great Stones, wounding him in the Head and Neck, till reeling with his hurt, he fell down, and was supposed dead. The rumour of this action dispersed every way, and some Friends and Servants of his coming to *Pergamus*, who were the amazed Spectators of the supposed Murther, brought the News. Whereupon *Attalus*, *Eumenes*'s eldest Brother, a well temper'd Man, and one that had shew'd the greatest Affection and Respects to his Brother, was proclaim'd King, and not only assum'd the Crown, but married his deceased Brother's Queen *Stratonica*. But intelligence coming a while after that *Eumenes* was alive, and coming home, he presently laid aside the Crown, and putting on his usual habiliments, went with the rest of the Guard to meet and attend him,

him. *Eumenes* received him with the most affectionate Embrace ; saluted the Queen with honourable Respects and much Indearment. And not long after at his Death he was so free from Passion or Jealousie against his Brother, that he bequeathed to him both his Crown and his Queen. The return of *Attalus* to his Brother's kindness was ingenuous and very remarkable : For, after his Brothers death, he took no care to advance his own Children, though he had many, but provided especially for the Education of *Eumenes*'s Son, and when he came to Age, placed the Crown upon his Head and saluted him with the Title of King. But *Cambyses* being disturb'd only with a Dream that his brother was like to Reign over *Asia*, without any inquiry after farther Evidence or ground for his Jealousie, caused him to be put to Death. Whereupon the Succession went out of *Cyrus*'s Family into the Line of *Darius*. One who understood himself better than to fear the communicating his Affairs not only to his Brothers but his Friends. Again, this Rule is to be observed, that whenever any difference happens betwixt Brothers, during the time of Strangeness, especially, they hold a correspondence with one anothers Friends, but by all means avoid their Enemies. The *Cretians* are herein very observable, who being accustom'd to frequent Skirmishes and Fights, as soon as they were over, were reconciled and went together. And that was it which they commonly called a *Syncretism*. For there are some who like Waters running amongst incontiguous and loose Grounds, overthrow all Familiarity and Friendship ; Enemies to both Parties, but especially bent upon the ruining of him, whose weakness exposes him most to danger. For every sincere substantial Friend joyns in affection with one that approves himself such to him. And you shall observe on the other hand, the most inveterate and pernicious Enemy to contribute the poison of his ill nature,

and do all he can to heighten the Passion of an angry Brother. Therefore as the Cat, in *EsoP*, out of pretended kindness asked the sick Hen how she did, she answering, the better if you were further off; after the same manner one would answer an Incendiary, that throws in words to breed Discord, and to that end prys into things that are not to be spoken of; thus, I say, such a one would be answer'd, I have no controversie with my Brother nor he with me, and therefore that we may not, we are resolved to hearken to no such *Sycophants* as you are. I can't understand why, seeing it is commonly held convenient for those who have tender Eyes and a weak Sight to shun those Objects that are apt to make a strong Reflection; the Rule should not hold good in Morals; and those whom we would imagin Sick of the trouble of fraternal Quarrels and Contentions, should rather seem to take pleasure in them, whilst they voluntarily meet the Vexation. How much more a prudential Course would they take in avoiding their Enemies, and rather conversing with their Relations and Friends, where they may discover their grievance. But some are of that scrupulous Opinion, that Brothers walking together must not suffer a Stone to lie in the way betwixt them. But they are very much concerned if a Dog happen to run betwixt them; and many such things being look'd upon as ominous, discompose and terrifie them. Whereas none of them all any way tends to the breaking of Friendship, or the causing of Dissention; but that which they are least aware of, Men of snarling Dispositions, base Detractors, and Instigators of Mischief, these whom they improvidently admit into their Society, are the things that do them the greatest hurt. Therefore this discourse suggesting one thing after another, *Theophrastus* spoke well, if there ought to be all things common amongst Friends, why should not the best of those things, their Friends themselves be communicated?

municated? And this is advice that can't be too soon tender'd to Brethren, for their separate Acquaintance and Conversation conduces to the estranging them from one another. For those who affect divers Friends will be apt to delight in them so much as to emulate them, and will therefore be easily drawn and perswaded by them; for Friendships have their distinctive Marks and Manners, and there is no greater argument of a different Genius and Disposition, than the choice of different Friends. Wherefore neither the common Table, nor the common Recreations, nor any other sort of Intimacy comprehends so much of Amity betwixt Brothers, as to be united in their Interests, and to have the same common Friends and Enemies; for ordinary Friendship suffers neither Calumnies nor Clashings, but if there be any anger or discontent, honest and impartial Friends make an end of it. For as Tin unites and solders up broken Brads, being put to the ends and attemper'd to the nature of the broken pieces; so it is the part of a Friend betwixt two Brothers, to lute and accommodate himself to the humours of both, that he may confirm and secure their Friendship. But those of different and uncomplying Tempers are like improper Notes in Music, that serve only to spoil the Consort, and offend the Ear with a harsh noise. 'Tis a question therefore whether *Hesiod* was in the right or no when he said,

Let not thy Friend become thy Brother's Peer.

For one of an even Behaviour, that freely communicates himself between both, his interest in both may contract a firm and happy tie and engagement of Love between Brothers. But *Hesiod* it seems, spoke of those he suspected, viz. the greatest part, and the worse sort of Friends, Men of envious and selfish Designs. Such Friends he is wise who avoids, though in the mean time he devide his Kindness equally between a true Friend

and a Brother. With this reserve always, that the Brother have the Preference to Magistracy, the Management of public Affairs; that he have the greater Respect shewn him in Invitations, and in contracting Acquaintance with great Persons; and in any thing that looks Honourable and Great in the Eyes of the People, that the Preheminence be given to Nature; for in these Instances to prefer a Friend, does him not so much Credit, as that base and unworthy Action of lessening and slighting a Brother does the vilifying Brother disgrace, but several have given their Opinions in this thing. That of Menander is very well,

*Kindness contemn'd inflames the friendly Heart
With rougher Passions. ——*

Which may remind brothers to preserve a tender regard to one another, and not to presume, that Nature will overcome all their Slights and Disdain. A Horse naturally loves a Man, and a Dog his Master, but, if they are neglected in what is fitting and necessary for them, they will grow strange and unmanageable. The Body that is so intimately united to the Soul, if the Soul suspend a careful Influence from it, 'twill not be forward to assist it in its operations, it may rather spoil and cross them. Now as the kind Regards of Brother to Brother are highly commendable, so may they be express'd to the greater advantage, when he confines them not wholly to his Person, but pays them as occasion serves, rather by reflection, viz. to his Kindred, and such as retain to him. When he maintains a kind and complaisant Humour amidst all contingencies, when he obliges the servile part of the Family with a courteous and affable Carriage, when he is grateful to the Physician and good Friends, for the safe Recovery of his Brother, and is ready to go upon any Expedition or Service

Service for him. Again, that he have the highest esteem and honour for his Brothers Wife. That he sadly repent and condole her Sufferings, and equally endeavour to mitigate her Passion. If she have a little offended, to intercede and sue for her Peace. And if there have been any private difference between himself and his Brother, to make his complaint before her in order to a Reconcilement. But especially to be much troubled at his single State, or if he be Married at the want of Children. If not Married, to follow him with Arguments and Perswasions, to tease him with Rebukes and Reproaches, and to do every thing that may incline him to enter into a conjugal State. When he has Children to express his Affection and Respects to them both with the greater ardency. To love the Children equally with his own, but to be more favourable and indulgent to them, least having committed some of their youthful Faults, for fear of their Parents anger, they run away and contract naughty Acquaintance ; and that therefore, when they come into their Parents presence, they may there meet with mild and tender Admonitions, the best refuge they could have eascaped to. So *Plato* reclaim'd his Nephew *Speusippus* that was far gone in Idleness and Debauchery, the youngman impatient of his Parents reprebusions, ran away from them, who were more impatient of his Extravagancies. His Uncle expressed nothing of disturbance at all this, but continued calm and free from Passion ; whereupon *Speusippus* was seized with an extraordinary shame, and from that time became an admirer of both his Uncle and his Philosophy : Many of *Plato's* Friends blamed him that he had not instructed the youth ; he made answer that he instructed him by his Life and Conversation, from which he might learn, if he pleased, the difference betwixt ill and vertuous Actions. The Father of *Alecas* the *Theffalian* looking up on his Son to be of a fierce and injurious

injurious Nature, kept him under with a great deal of severity, but his Uncle received him with as great kindness. When therefore the *Thebrians* sent some Beans to the Oracle at *Delphos*, to enquire by them who should be their King, his Uncle stole in one bean privately in the Name of *Alevas*; the Priestess answered from the Oracle, that *Alevas* should be King. His Father being surprized, averr'd, that there was never a Bean thrown in for *Alevas*, that he knew of; at last all concluded that some mistake was committed in putting down the names, whereupon they sent again to enquire of the Oracle. The Priestess confirming her first words, answered,

I say (that you no further trouble me)
The ruddy youth Son to Archidice.

Thus *Alevas* was by the Oracle, through his Uncle's kind Policy, declared King, by which means he surmounted all his Ancestors, and advanced his Family into a splendid condition. For 'tis Prudence in a Brother when he beholds with Joy the brave and worthy Actions of his Nephews, growing great and honourable by their own Deserts, to prompt and encourage them on by Congratulation and Applause. For to praise his own Son may be absurd and offensive, but to commend the good Actions of a Brothers Son, is an excellent thing, and that which proceeds from no self-interest; nor any other Principle, but a true Veneration to Vertue. Now the very Name of brother (*Adelphus*, one that comes out of the same Womb) intimates that mutual Benevolence and Friendship that ought to be between them; besides, that we have a President from those that are of a sublimer Make and Nature than our selves. *Hercules*, who was the Father of Sixty eight Sons, had a Brothers Son that was as dear to him as any one of his own, and even to this time *Hercules* and his Nephew *Zolaus* have

have in many places one common Altar betwixt them, and share in the same Adorations. He is called literally, *Hercules's Assistant*, but when his Brother *Iphiclus* was slain in a Battle at *Lacedæmon*, in a Passion he left *Peloponnesius*, and *Leucothea*, her Sister being dead, took the Infant, nursed him up, and consecrated him with her self amongst the Deities, from whence the *Roman* Matrons, upon the Festivals of *Leucothea* (whom they call also *Matuta*) have a custom instead of their own, during the time of the Festival, to nurse their Sisters Children.

Plutarch's

Plutarch's Morals.

Vol. III.

Wherefore the *Pythian* Priestess now ceases to deliver her *Oracles* in Verse.

*Translated from the Greek, by John Phillips,
Gent.*

YOU spun out the Night, *Philinus* till it was late, or rather early, in giving the Strangers a full sight of all the Consecrated rarities; so that I was quite tyr'd with waiting longer for your Society. Therefore we walk'd slowly along, talking and discoursing, *O Basiloes*, Sowing and Reaping by the way, like *Spartans* in Fight, such sharp and hot disputes as offer'd themselves, and blossom'd forth upon the way. Shall we then, *Basiloes*, call some one of those that were present, or wilt thou be so kind to tell us what were the Discourses, and who were the Disputants? *Philinus*— That, *Basiloes*, must be my busines to do: For thou wilt hardly meet with any one else in the City able to serve thee; for we saw most of the rest ascending with the Stranger up the *Korycium Lycuria*; for this same Stranger is not only covetous of seeing what may be seen, but wonderfully civil and genteel, and besides a great Lover of Science, and studious to Learn. But these are not the only exercises which are to be admir'd in him: He is a Person modest,

yet

yet facetious, smart and prudent in Dispute, void of all Passion and Contumacies in his Answers ; in short you will say of him at first sight, that he is the Son of a vertuous Parent. For didst thou not know *Diogenianus*, a most excellent Person ? *Basil*. I have not seen him ; *Philinus*, but many report several things of the young Gentlemen, much like to what you say. But, pray now, what was the beginning of these discourses, upon what occasion did they arise ? *Philin*. The Interpreters of the sacred Mysteries, acted without any regard to us, who desir'd 'em to contract their Relation into as few words as might be, and to pass by the most part of the Inscriptions ; but the Stranger was but indifferently taken with the form and workmanship of the Statues, being one, as it appear'd, who had already been a Spectator of many rare pieces of curiosity. He admir'd the beautiful colour of the Brass, not foul and rusty, but shining with a Tincture of *Azure* : What, said he, was it any certain mixture and composition of the Antient Artists in Brass ? For *Corinthian* Brass receiv'd its Lustre, not from Art, but by chance, as when a Fire has devor'd some House, wherein there was both Gold and Silver, but of Brass the greater plenty ; which being intermix'd and melted into one mass, derives its name from the Brass, of which there was the greater quantity. Then *Theo* interposing, but we, said he, have heard another more remarkable reason then this : As how an Artist in Brass, happening at *Corinth*, upon a Chest full of Gold, and fearing to have it divulg'd, cut the Gold into small pieces, and mix'd it by degrees with the Brass, till he found that the more noble mettle gave a more then usual Lustre to the baser, and so transform'd it, that he sold at a great rate, the unknown mixture, that was highly admir'd for its Beauty and Colour ; but I believe both the one and the other to be fabulous. What then, said *Diogenianus*, do you

you believe to be the cause of this extraordinary colour in the Brass? To whom *Theo*, seeing, said he, that of those first and most natural Elements, which are and ever will be, that is to say, Fire, Air, Earth and Water, there is none that approaches so near to the nature of Brass, or that so closely environs it as Air alone, we have most reason to believe that the Air occasions it, and that from thence proceeds the difference which it displays from other Metals, in regard they always enclose or are enclos'd the one by the other; a thing commonly notorious, e'en before *Theogines* was born, as the Comic Poet seems to intimate.

But would you know by what natural Quality, or by what virtual Power, this same Air thus colours the Brass, being toucht and surrounded by it? Yes, said *Diogenianus*, and so would I dear Son, reply'd the worthy *Theo*. First then let us endeavour altogether with submission to your good pleasure, said the first Propounder, to find out the reason, wherefore of all moistures Oyl covers Brass with Rust? For it cannot be imagin'd, that Oyl of it self causes that defilement, if when first laid on it were clean and pure. By no means, said the young Gentleman, in regard the effect seems to proceed from another cause; for the rust appears through the oyl, which is thin, pure and transparent, whereas it is clouded by other more thick and muddy Liquors, and so is not able to shew it self. 'Tis well said Son, reply'd the other, and truly; but hear however, and then consider the Reason which *Aristotle* produces. I am ready, return'd the young Gentleman. He says then, answer'd the other, that the Rust insensibly penetrates and dilates it self through other Liquids; as being of parts unequal, and of a thin substance, but that it grows to a consistency, and is as it were incorporated by the more solid substance of the oyl. Now if we could but suppose how this might be done, we should

should not want a Charm to lull this doubt a sleep. To which, when we had made our acknowledgment that he had spoken truth, and besought him to proceed, he told us, that the Air of the City of *Delphos* being heavy, compacted, thick and forcible, by reason of the reflection and consistency of the adjacent Mountains, and besides that, sharp and cutting, as appears by the eager Stomachs and swift digestion of the Inhabitants, that same keen and subtle part of the Air fetches out of the body, the grosser and more Terrestrial parts of the Brass, which afterwards it stops and coagulates by its own density, e're it can get forth; by which means the Rust abounding in quantity, gives that peculiar grain and lustre to the Superficies: Which inductive Argument, when we approv'd, the Stranger declar'd his opinion, that there needed no more than one of those suppositions to clear the doubt; for, said he, that Tenuity or Subtilty seems to be in some measure contrary to that thickness suppos'd to be in the Air, and therefore there is no reason to suppose it; for that the Brass as it grows old, of it self exhales and sends forth that rust, which afterwards being stop'd and fix'd by the thickness of the Air, becomes apparent by reason of its quantity. Then *Theo* replying, and what hinders, said he, but that the same thing may be thin and thick both together, like the Woofs of Silk or fine Linnen? of which *Homer*,

— *Thin was the Stuff,
Yet liquid Oil ran o're the tissu'd Woose.*

Intimating the extream fineness of the Texture, yet so close woven that it would not suffer Oil to pass through it. In like manner may we make use of the subtilty of the Air, not only to scour the Brass, and fetch the Rust out of it; but also to render the colour more pleasing and more azure-like, by intermixing light and splendor amidst the Blew.

This

This said, after a short silence, the Doctors in story began again to cite certain words of an antient Oracle in Verse, which, as it seem'd to me, pointed at the Sovereignty of *Egon King of Argos*. I have often wonder'd, said *Diogenianus*, at the meanness and ill contriv'd hobling of the Verses, which convey'd the antient Oracles into the World: And yet *Apollo* is call'd the chief of the Muses; whom it therefore behov'd to take no less care of Elegancy and Beauty in Stile and Language, than of the Voice, and manner of Singing. Besides that he must needs be thought to surpass in a high degree, either *Homer* or *Hesiod* in Poetic Skill. Nevertheless we find several of the Oracles Lame and Erroneous, as well in reference to the measure as to the words. Upon which the Poet *Serapio*, newly come from *Athens*, being then in Company, do you believe, said he, that those Verses were compos'd by *Apollo*? Let us acknowledg what you alledg, that they come short of the Beauty and Elegancy which adorn the Writings of *Homer* and *Hesiod*; we will not make use of 'em as examples of neatnes and curiosit; but let us correct our Judgment anticipated and forestall'd by evil Custom. To whom *Boethus* (the person whom you know lately gone over to the Camp of *Epicurus*) have you not heard the Story of *Pauson* the Painter? Not I, reply'd *Serapio*. 'Tis worth your attention, answered *Boethus*. He having contracted to paint a Horse wallowing upon his Back, drew the Horse galloping at full speed. At which when the person that had agreed with him seem'd to be not a little displeas'd, *Pauson* fell a laughing, and turn'd the Picture upside downward, by which means the posture was quite altered; and the Horse that seem'd to run before, lay tumbling now upon the Ground. This frequently happens to Propositions when they are once inverted; for some will deny the Oracles to be Elegant, because they come from *Apollo*; others will deny *Apollo* to be their Author, because of their

their rude and shapeless Composure. For the one is dubious and uncertain; but this is manifest, that the Verses wherein the Oracles are generally delivered, are no way laboriously Studied. Not can I appeal to a better Judg than your self, whose Compositions and Poems are not only written so gravely and Philosophically; but for Invention and Elegancy, more like to those of *Homer*, and *Hesiod*, than the homely *Pythian* Raptures.

To whom *Serapio*: We labour *Boethus*, said he, under the di^lemper'd Sences; both of Sight and Hearing, being accustom'd through niceness and delicacy, to esteem and call that Elegant which most delights; and perhaps we may find fault with the *Pythian* Priestess, because she does not warble so charmingly as the fair Lyric Songstrels *Glaucia*; or else because she does not perfume her self with precious odours, or appear in rich and gaudy habit. And some may mislike her because she burns for Incense, rather Barly-Meal, and Laurel, than *Laudanum* and *Cinnamon*. Do you not see, some one will say, what a Grace there is in *Sappho*'s Measures, and how they delight and tickle the Ears and Fancy of the Hearers? Whereas the *Sybil* with her frantic Grimaces, uttering Sentences altogether thoughtful and serious, neither fucus'd nor perfum'd, continues her voice a thousand years by the favour of the deity that speaks within her. *Pindar* therefore tells us, that *Cadmus* heard from Heav'n a sort of Music that was neither lofty nor soft, nor shatter'd into trills and division; for severe holiness will not admit the allurements of pleasure, that was for the most part thrown down with Music in the World; and first flow'd, as it appears, into the Ears of Men.

Serapio thus concluding, *Theo* with a Smile proceeding, *Serapio*, said he, has not forgot his wonted Custom, of taking any opportunity to discourse of Pleasure. But we, *Boethus*, believe not these Prophetic Verses to be the Compositions of *Apollo*, because they are worse than *Homer's*;

mer's; but that he supply'd the Principle of motion, as every one of the Prophetesses was dispos'd to receive his Inspiration. For if the Oracles were to be set down in Writing, not verbally to be pronounc'd, surely we should not find fault with the Hand, and deny it to be *Apollo's*, because the Letters were not so fairly written as in the Epistles of Kings. For neither the voice nor the sound, nor the word, nor the meeter proceeded from God, but from the Woman. God only presents the visions, and kindles in the Soul a Light to discover future Events; which is call'd *Divine Inspiration*. But in short, I find it is a hard matter to escape the hands of *Epicurus's* Priests (of which number I perceive you are) since you reprove the antient *Sybils*, for making bad Verses, and the modern Prophetesses for delivering the Oracles in Prose and vulgar Language; so that both are in danger of being by you call'd to an account for their lame and mistaken Distics. But then *Diogenianus*, I beseech ye, said he, in the name of all the Gods, be serious with us; unriddle this Question, and explain this Mystery unto us, which is now grown almost Epidemical. For indeed there is hardly any person that does not with an extream curiosity search after the Reason, wherefore the *Pythian* Oracle ceases to make use of either Numbers and Verse? Hold Son, said *Theo*, we shall disoblige our Historical Directors by taking their Province out of their hands. First, suffer them to make an end, and then at leisure we'll go on with what you please.

Thus walking along, we were by this time got as far as the Statue of *Hiero* the Tyrant, when the Stranger already a most Learned Historian, yet out of his complaisant and affable disposition, attentively listen'd to the present Relations. But then among other things, hearing how that one of the Brazen Pillars that supported the said Statue of *Hiero* fell of it self, the same day
that

that the Tyrant dy'd at *Saracuse*, he began to admire the accident ; thereupon at the same time I call'd to mind several other Examples of the like nature ; as that of *Hiero the Spartan* ; the Eyes of whose Statue fell out of the Head of it, the day before he was slain at the Battel of *Leuctra*. How the two Stars vanish'd , which *Lysander* offer'd and consecrated to the Gods, after the Naval Engagement, near *Aegos Potamos*, and how there sprung of a sudden from his Statue of Stone , such a multitude of thorny Bushes and Weeds as cover'd all his Face. How when those Calamities and Misfortunes befel the *Athenians in Sicily*, the Golden Dates dropt from the Palm-tree, and the Ravens with their Beaks peck'd holes in the Shield of *Pallas*. How the Crown of the *Gnidians* which *Philomelus*, the Tyrant of the *Phocians*, gave *Pharsalia*, a Female Dancer of *Galliards*, was the occasion of her Death. For passing out of *Greece* into *Italy*, one day as she was playing and dancing in the Temple of *Apollo*, in the City of *Metapont*, having that Crown upon her Head , the young Men of the place falling upon her, and fighting one among another for lucte of the Gold, tore the Caper-cutting Damsel in pieces. Now though *Aristotle* was wont to say, that *Homer* only compos'd Names and Terms that had motion, by reason of the vigour and vivacity of his Expressions ; for my part I am apt to believe that the offerings made in this City of Statues, and consecrated Presents, sympathize with Divine Providence, and move themselves jointly to foretel and signifie future Events ; and that no part of all those sacred donatives is void of Sence , but that every part is full of the deity.

'Tis very probable, answer'd *Boethius*, for to tell you truth, we do not think it sufficient to enclose the Divinity every Month in a Mortal Body, unles we incorporate him with every Stone and lump of Brass ; as if Fortune and Chance were not sufficient artists to bring about such

accidents and events. Say ye so then, said I, seems it to you that these things happen accidentally and by hazard; and is it likely that your Atoms never separate, never move or encline this or that way either before or after, but just in that nick of time when any of those consecrated Deodands have something to presage in reference to their several Consecrators, either for the better or the worse? Shall *Epicurus* avail thee by his Writings and his Sayings, which he wrote or utter'd above three hundred years ago, and shall the Deity, unless he crowd himself into all Substances, and blend himself with all Corporeal Beings, not be allow'd a competent Author of the Principles of Motion and Affection? This was the reply I made *Boethus*, and the same answer I gave him touching the *Sybill's Verses*; for when we drew near that part of the Rock which joins to the Senate-house; which by common Fame was the Seat of the first *Sybill* that came from the City of *Helicon*, where she was bred by the Muses (tho others affirm that she fixt her self at *Mateo*); and that she was the daughter of *Lamia*, the daughter of *Neptune*) *Serapio* made mention of certain Verses of hers, wherein she had extoll'd her self, as one that should never cease to Prophecie even after her death; for that, after her decease she should make her abode in the Orb of the Moon, being Metamorphos'd into the face of that Planet, that her Voice and Prognostications should be always heard in the Air, intermixt with the Wind, and by them driven about from place to place, and that from her Body should spring various Plants, Herbs and Fruits to feed the sacred Victims, which should have fundry Forms and Qualities in their Entrails, whereby Men should be able to foretel all manner of Events to come. At which when *Boethus* laugh't out-right, *Zous* replied, that though the *Sybills* vain-glory seem'd altogether fabulous, yet the Subversions of several *Grecian* Cities, Transmigrations of the Inhabitants, several invasions of *Barbarian* Armies,

the

the destructions of Kingdoms and Principalities, testify'd the truth of Antient Prophesies and Predictions. And those modern Accidents that fell out not many years ago in our Memories at *Curna* and *Puzzuolo*, were they not long before the Predictions and Promises of the *Sybill*, which Time, as a Debtor, afterwards discharg'd and paid? Such were the breaking forth of kindi'd Fire from the *Sulphurie* Wombs of Mountains, boiling of the Sea, Cities so swallow'd up, as not to leave behind the least Footstep of the Ruins where they stood. Things hard to be believ'd, much harder to be foretold, unless by Divine foresight.

Then *Boethus*, I would fain know, said he, what accident falls out, which Time does not owe at length to nature? What so prodigious or unlook'd for, either by Land or Sea, either in respect of Cities or Men, which seeming to be foretold, does not naturally come to pass at one season or other, in process of time, according to the Periods of Human Prosperity? So that such a Prophesie, to speak properly, cannot be call'd a *Prediction*, but a bare Speech or Report; or rather a scattering or sowing of words in boundless *Infinity*, that have no probability or foundation; with which, as they rore and wander in the Air, Fortune accidentally meets, and musters together by chance, to correspond and agree with some event. For, in my opinion, there is a great difference between the coming to pass of what has been said, and the saying of what shall happen. For the Discourse of things that are not, being already in it self erroneous and faulty, cannot in justice, claim the honour of after-credit from a fortuitous accident; nor is it a true sign that the Prophet foretels of his certain knowledge, because what he spoke happen'd to come to pass, in regard there are an infinite number of accidents, that fall in the course of nature, suitable to all events. He therefore that conjectures best, and whom the common

Proverb avers, to be the exactest *Diviner*, is he who finds out what shall happen hereafter, by tracing the foot-steps of future Probabilities. Whereas these *Sybils* and *Enthusiastic Wizards*, have only thrown into the capacious abyss of Time, as into a vast and boundless Ocean, whole heaps of words and sentences, comprehending all sorts of Accidents and Events, of which, though some perchance may come to pass, yet were they false when utter'd, though afterwards, if they fell out by chance, they happen'd to be true.

Boethius having thus discours'd, *Serapio* reply'd, that *Boethius*, had rightly and judiciously argu'd, in reference to cursory predictions, not determinately utter'd, and without good ground. One fairly gues'd that such a Captain should get the Victory, and he won the Field; another cry'd, that such things portended the subversion of such a City, and it was laid in Ashes. But when the Person does not only foretel the Event, but how and when, by what means, and by whom it should come to pass: This is no hazardous conjecture, but an absolute demonstration, and pre-inspir'd discovery of what shall come to pass hereafter, and that too by the determined decree of Fate, long before it comes to pass. For example, to instance the halting of *Ageilaus*,

*Sparta beware, though thou art fierce and proud,
Least a lame King thy ancient Glories Cloud ;
For then 'twill be thy Fate to undergo
Tedious Turmoils of War, and suddain Woe.*

Together, with what was Prophecyed concerning the Island which the Sea threw up, right against *Thera* and *Therasia*, as also the prediction of the War between King Philip and the *Romans*.

*When Trojan Race shall tame Phoenicians bold,
Prodigious Wonders shall the World behold ;*

Frem

From burning Seas shall Flames immense ascend ;
Lightning and Whirl-winds hideous Rocks shall rend
From their Foundations, and an Island rear,
Dreadful to sight, and terrible to hear.
In vain shall greater strength and valour then
Withstand the contemn'd force of weaker Men.

Soon after, this Island shot up out of the Ocean, surrounded with Flames and boylng Surges, and then it was that *Hannibal* was overthrown, and the *Carthaginians* were subdu'd by the distress'd and almost ruined *Romans*; and that the *Etolians* assisted by the *Romans*, vanquish'd *Philip* King of *Macedon*; so that it is never to be imagin'd that these things were the effects of negligent and careless Chance; besides that the Series and Train of Events ensuing the Prodigy, clearly demonstrate the foreknowledge of a prophetic Spirit. The same may be said as to that, when the *Romans* were foretold the very time that they should be engag'd with several Enemies at once; which happen'd when their own Slaves made War upon their Masters. In all this there was nothing of Conjecture, nothing of blind uncertainty, nor any occasion to grope in the vast obscurity of Chance for the reason of these Events; but many Pledges of Experience, that plainly demonstrate the beaten Paths, and traces the Footsteps of Destiny. For certainly there is no Man will believe that ever those Events answer'd accidentally the several circumstances of the Prediction; otherwise we may as well say, that *Epicurus* himself never wrote his Book of *Dogmatic Precepts*, but that the work was perfected by the accidental meeting and interchange of the Letters, one among another.

Thus discoursing, we kept on our walk; but when we came into the *Corinthian Hall*, and observ'd the brazen Palmtree, the only Remainder left of all the consecrated *Donatives*, *Diogenianus* wonder'd to observe several

figures of Frogs and Water-Snakes, all in cast Work, about the Root of the Tree ; nor were we less at a stand, well knowing the *Palm* to be no Tree that grows by the Water, or delights in moist or fenny Places : Neither do Frogs at all concern or belong to the *Corinthians*, either by way of Emblem, or Religious Ceremony, or as the City Arms. Like the *Selinuntines*, who formerly offer'd to their Gods, Parsley or Smallage Plants, of Goldsmiths work, and of the choicest yellow Metal : Or the Inhabitants of *Tenedos*, who always kept in their Temple a Consecrated Ax ; a fancy taken from their Esteem of the Crab-fish that breed in their Island, near the Promontory of *Asterium* ; they being the only Crabs that carry the Figure of an Ax upon the upper part of their Shells. For as for *Apollo*, who were of Opinion, that Crows, Swans, Wolves, Sparrow-hawks, or any other sort of Creature, would be more acceptable then such despicable Animals. To which *Serapio* replied ; that sure the Workman thereby design'd to shew, that the Sun was nourish'd by Moisture and Exhalations ; whither it were, that he thought at that time of that Verse in *Homer*,

*The rising Sun then causing Day to break,
Quits the cool pleasure of the Ousie Lake.*

Or whether he had seen how the *Egyptians*, to represent the *East*, paint a little Boy sitting upon a Nettle-Tree. Thereupon, not able to refrain laughing, what, said I, are you going about to obtrude your *Stoicisms* again upon us ; or do you think to slide insensibly into our Discourse, your Exhalations and Fiery Prodigies ? What is this, but like the *Theffalian* Women, to call down the Sun and Moon by their Enchantments, from the Skies, while you derive their Original from the Earth and Water ?

There..

Therefore *Plato* will have Man to be a Heavenly Tree, growing with his Root, which is his head, upward. But you deride *Empedocles*, for affirming, That the Sun existing by the reflection of the Celestial Light upon the Earth, with an Intrepid Countenance, casts a radiant Lustre back upon the Convex of Heaven ; while you your selves make him to be a meer terrestrial Animal or water Plant, confining him to Ponds, Lakes and such like Regions of Frogs. But let us refer these things to the tragical Monstrosity of Stoical Opinions, and now make some particular Reflections by the by, touching the extravagant Peices of certain Artificers ; who, as they are ingenious and elegant in some things, so are they no less weakly curious and ambitious in others of their Inventions : Like him who designing to signifie the dawn of Day-light, or the hours of Sun-rise, painted a Cock upon the Hand of *Apollo*. And thus may these Frogs be thought to have been desig'd by the Artist, to denote the Spring, at what time the Sun begins to exercize his power in the Air, and to dissolve the Winter Congealments ; at least, if we may believe, as you your selves affirm, that *Apollo* and the *Sun* are both one God, and not two distinct Deities. Why said *Serapio*, do you think the *Sun* and *Apollo* differ the one from the other ? Yes, said I, as the Moon differs from the Sun. Nay, the difference is somewhat greater ; for the Moon, neither very often, nor from all the World, conceals the Sun ; but the Sun is the cause that all Men are ignorant of *Apollo*, by Sense withdrawing the rational Intellect from that which is, to that which appears.

After this, *Serapio* put the question to the *Historical Directors*, why that same Hall did not bear the Name of *Cypelus*, who was both the Founder and the Consecrator, but was call'd the *Corinthians Hall*? To which, when all the rest were silent, because perhaps they knew

knew not what to say ; How can we imagin, said I with a Smile, that these People should either know or remember the Reason, having been so amuz'd and thunderstrook by your high-flown Discourses of Prodigies altogether supernatural ? However we have heard it reported, when the Monarchical Government of Corinth was dissolved by the Ruin of *Cypselus*, the *Corinthians* claimed the Honour to own both the Golden Statue at *Pessa*, and the Treasure that lay in this place ; which was also by the *Delphians* decreed to be their just right. Which glory being envied 'em by the *Eleans*, they were by a decree of the *Corinthians* utterly excluded from the Solemnities of the *Isthmian* Games. The true Reason, that never since any Person of the Country of *Elis* was afterwards admitted to any Tryal of Skill at those Festivals. For as for that Murder of the *Molionide*, slain by *Hercules* near *Cleone*, that was not the Reason wherefore *Eleans* were excluded, as some have vainly alledg'd, in regard that otherwise it had been more proper for them, that were most concerned, to have debar'd the *Eleans*, had they any Animosity against the *Corinthians*. And this is all that I have to say in reference to this matter. But when we came into the Treasury of the *Acanthians*, and *Brasidas* the *Director* shew'd us the place where formerly stood the *Obelisks*, dedicated to the Memory of the *Curtezan Rhodopis*. But then *Dioceanus* in a kind of Passion, 'twas no less an Ignominy, said he, for this City to allow *Rhodopis* a place wherein to deposit the Tents of her Gains got by the Prostitution of her Body, then to put *Espas* her fellow-Servant to Death. But why should I be offended at this, said *Serapio*, when 'tis but casting up your Eye, and you may yonder behold the Golden Statue of *Mnesareta* standing between Kings and Emperors, which *Crates* aver'd to be a Trophy of the *Grecian* Intemperance ? Which the young Man observing, but it was *Phryne*, said he, of whom

whom *Crates* utter'd that Expression. 'Tis very true, replied *Serapio*; for her proper Name was *Mnesereta*; but *Piryne* was a Nick-name, given her by reason of the yellowness of her Complexion, like the Colour of a Toad that lies among moist and overgrown Bushes, called in Greek *Pbryne*. For many times it happens that Nick-names eclipse and drown the proper Names both of Men and Women. Thus the Mother of *Alexander*, whose true Name was *Polyxena*, was afterwards called *Myrtale*, then *Olimpias* and *Stratonice*. *Eunetis* the Corinthian was afterwards called by her Father's Name *Cleobuline*, and *Hierophyle* of the City of *Erythrea*, skilful in Divination was called *Sybella*. And the Grammarians will tell you, that *Leda* her self was first call'd *Mnesionoe*, and *Orestes Achaeus*. But how, said he looking upon *Theo*, can you answer this complaint concerning *Pbryne*, for being plac'd in so much State above her Quality? In the same manner, and as easily, replied *Serapio*, as I may change and accuse your self for reproving the slightest Faults among the Greeks. For as *Socrates* reprehended *Callias* for being always at Enmity with Perfumes and precious Odours, yet could endure to see Boys and Girls daunce and tumble together, and to be a Spectator of the lascivious Gestures of wanton Mummers and *Merry-Andrews*; so, in my Opinon, it is with you that envy the standing of a Womans Statue in the Temple, because she made a ill use of her Beauty; yet though you see *Apollo* surrounded with the first Fruits and Tenths of Murders, Wars and Plunder, and all the Temple full of Spoils and Pillage taken from the Greeks; These things never move your Indignation; you never commiserate your Country-men, when you read engraved upon these gaudy Donatives, such doleful Inscriptions as these; *Brafidas* and the *Acanthians* dedicate these Spoils taken from *Athenians*: The *Athenians* these from the *Corinthians*: The *Phocians* these from

from the *Thessalians*: The *Oneatae* these from the *Sicyonians*: 'The *Amphyctions*, these from the *Phocæans*. Now if it were so, that *Praxiteles* offended *Crates*, for erecting a Statue in honour of his Mistress, in my Opinion *Crates* rather ought to have commended him, for placing among the Golden Monuments of Kings and Princes, the Statue of a Curtesan, thereby shewing a contempt and scorn of Riches, to which there is nothing of Grandeur or Veneration due; for it becomes Princes and Kings, to consecrate to the God, the lasting Monuments of Justice, Temperance and Magnanimity, not of golden and superfluous Opulence, which are as frequently erected to the most flagitious of Men. But you forgot, said one of the *Directors*, that *Croesus* honour'd the Woman that baked his Bread, with a golden Statue, which he caused to be set up in this place, not to make a shew of Royal Superfluity, but upon a just and honest occasion of Gratitude, which happen'd thus. 'Tis reported, that *Alyattes*, the Father of *Croesus*, married a second Wife, by whom he had other Children. This same Step-dame therefore designing to remove *Croesus* out of the way, gave the Woman Baker a dose of Poison, with a strict charge to put it in the Bread which she made for the young Prince: Of this the Woman privately inform'd *Croesus*, and gave the poison'd Bread to the Queens Children. By which means *Croesus* quietly succeeded his Father, though he could do no less then acknowledge the fidelity of the Woman, by making even the God himself a Testimony of his Gratitude; wherein he did like a worthy and virtuous Prince. And therefore it is but fitting that we should extol, admire and honour the magnificent Presents and Offerings, consecrated by several Cities upon such occasions, like that of the *Opuntins*. For when the Tyrants of *Phocæa* had broken to pieces, melted down and coyn'd into Money, the most precious of their sacred Donatives,

tives, which they spent, as profusely in the Neighbouring parts, the *Opuntines* made it their business to buy up all the plunder'd Mettal, where-ever they could meet with it, and putting it up into a Vessel made on purpose, sent it as an Offering to *Apollo*. And, for my part, I cannot but highly applaud the Inhabitants of *Myrina* and *Apollonia*, who sent hither the first Fruits of their Harvests in Sheaves of Gold; but much more the *Eretrians* and *Magnesians*, who dedicated to our God the first Fruits of their Men, not only acknowledging, that from him all the Fruits of the Earth proceeded, but that he was also the giver of Children, as being the Author of Generation, and a Lover of Mankind. But I blame the *Megarenses*, for that they alone erected here a Statue of our God, holding a spear in his Hand, in memory of the Battle which they won from the *Athenians*, by them vanquished, after the defeat of the *Medes*, and expell'd their City, of which they were Masters before. However, afterwards they presented a Golden *Plester* to *Apollo*, remembering perhaps those Verses of *Scythinus*, who thus wrote of that same Harp.

*This was the Harp which Jove's most beauteous Son
Fram'd by Cælestial Skill, to play upon;
And for his Plester the Sun-beams he us'd,
To strike those Cords that mortal Ears amus'd.*

Now as *Serapio* was about to have added something of the same Nature, the Stranger taking the words out of his Mouth, I am wonderfully pleased, said he, to hear Discourses upon such Subjects as these, but I am constrain'd to claim your first promise, to tell me the reason, *Wherefore now the Pythian Prophetess no longer delivers her Oracles in Poetic Numbers and Measures?* And therefore if you please, we will surcease the remaining sight of these Curiosities, chusing rather to sit a while, and discourse the matter among our selves. For it seems to be

be an Assertion strangely repugnant to the belief and credit of the Oracle: In regard that of necessity, one of these two things must be true; either that the *Pythian* Prophetess does not approach the place where the Deity makes his abode; or that the sacred Vapour that inspir'd her, is utterly extinct, and its efficacy lost? Walking therefore to the South side of the Temple, we took our Seats within the *Portico*, over-against the Temple of *Tellus*, having from thence a prospect of the *Castalian* Fountain, -and the Temple of the *Muses*; insomuch that *Boethus* presently told us, that the very place it self favour'd the Strangers question. For formerly there stood a Temple dedicated to the *Muses*, close by the source of the Rivolet, whence they drew their Water for the Sacrifices, according to that of *Simonides*.

*There flows the Spring, whom limpid Stream supplies
The fair-hair'd Muses Water for their hands,
Before they touch the hallow'd Sacrifice —*

And the said *Simonides* a little lower, calls *Clio* somewhat curiously.

*The chaste Inspectness of those sacred wells
Whose fragrant Water all her Cisterns fills;
Water, through dark Ambrosical nooks convey'd,
By which Castalian Rivolets are fed.*

And therefore *Eudoxus* erroneously gave credit to those that gave the Epithite of *Stygian* to this Water; near which, the wiser sort plac'd the Temple of the *Muses*, as Guardians of the Springs, and Assistants to Prophecie; as also the Temple of *Tellus*, to which the Oracle appertain'd, and where the Answers were delivered in Verses and Songs: And here it was, that some report, that first a certain *Heroic Verse* was heard to this effect,

Here

*Here moulting Foul, in heaps your Feathers shed,
And busie swarms in fragrant Houses breed.*

Which related to the time that the Oracle forsaken by the Deity lost its Veneration. These things, then said *Serapio*, seem to belong of right to the Muses; as being their particular Province; for it becomes us not to fight against the Gods, nor with Divination to abolish Providence and Divinity; but to search for conviction to refel repugnant Arguments; and in the mean time, not to abandon that religious belief and persuasion, which has been so long propagated among us, from Father to Son, for so many Generations.

You say very right, said I *Serapio*; for we do not as yet despair of Philosophy, or give it over for lost, because that although formerly the Antient Philosophers published their Precepts and Sentences in Verse, as did *Orpheus*, *Hesiod*, *Parmenides*, *Xenophanes*, *Empedocles* and *Thales*, yet that Custom has been lately laid aside by all others except your self. For you indeed once more have arrayed Philosophy in Poetic numbers, on purpose to render it more sprightly, more charming and delightful to Youth. Nor is Astrology as yet become the more ignoble, nor is it the less valued, because that *Aristarchus*, *Timochares*, *Aristillus* and *Hipparchus* have written in Prose, though formerly *Eudoxus*, *Hesiod* and *Thales* wrote of that Science in Verse; at least if that Astrology were the legitimate Off spring of *Thales*, which goes under his Name. *Pindarus* also acknowledges his dissatisfaction, touching the manner of Melody neglected in this time, and wonders why it should be so despis'd. Neither is it a thing that looks like hurtful or absurd, to enquire into the causes of these Alterations. But to destroy the Arts and Faculties themselves, because they have undergone some certain mutations, is neither just nor rational.

Upon

Upon which *Theo* interposing, it cannot be denied, said he; but that there have been great changes and innovations, in reference to Poetry and the Sciences; yet is it as certain; that from all Antiquity, Oracles have been delivered in Prose. For we find in *Thucidides*, that the *Lacedemonians* desirous to know the issue of the War then entred into against the *Athenians*, were answered in Prose, that they should become Potent and Victorious, and that the Deity would assist 'em, whether invok'd, or not invok'd; and that unless they recall'd *Pausanius* home, he would recollect the Money to the *Athenians*. Consulting the Oracle concerning their Expedition into *Sicily*, he gave order to send for the Priestess of *Minerva*, from the City of *Erythrea*; which Priestess went by the name of *Hesychia*, or *Repose*. And when *Dinomenes* the *Sicilian*, enquired what should become of his Children, the Oracle returned for answer, That they should all Three be Lords and Princes. To which when *Dinomenes* replied; but then most powerful *Apollo*, let it be to their Confusion. The God made answer, That also I both grant and promise. The Consequence of which was, That *Gelo* was troubled with this Dropsie during his Reign, *Hiero* was afflicted with the Stone, and the third, *Thrasibus*, surrounded with War and Sedition, was in a short time expelled his Dominions. *Procles* also, the Tyrant of *Epidaurus*, after he had cruelly and tyrannically murdered several others, put *Timarchus* likewise to death, who fled to him for protection from *Athens*, with a great sum of Money, after he had pledg'd him his Faith, and received him at his first arrival, with large demonstrations of kindness and affection; and then threw his Carcals into the Sea, enclos'd in a Pannier. All which he did by the perswasion of one *Cleander* of *Aegina*, unknown to any other of his Courtiers. After which, meeting with no small trouble and misfortune in all Affairs, he sent to the Oracle his Brother *Cleotimus*, with orders to enquire; whether

whether he should provide for his safety by flight; retire to some other place. To whom *Apollo* made answer; That he advis'd *Procles* to fly, where he had directed his *Ægeanian Guest* to dispose of the Pannier, or where the Hart had cast his Horns. Upon which the Tyrant understanding that the Oracle commanded him, either to throw himself into the Sea, or to bury himself in the Earth; in regard that a Stagg, when he sheds his Antlers, scrapes a hole in the ground and hides his ignominy, demurr'd a while; but at length seeing, the condition of his Affairs grew every day worse and worse, he resolv'd to save himself by flight: At what time the Friends of *Timarchus* having seized upon his Person, flew him, and threw his body into the Sea. But which is more than all this, the Oracular answers, according to which *Lycurgus* compos'd the Form of the *Lacedæmonian Commonwealth* were given in Prose: Besides that *Alyrius*, *Herodotus*, *Philocarthus* and *Ister*, than whom no Men have been more diligent to collect the answers of the Oracles; among the many which they cite in Verse, quote several also in Prose. And *Theopompus* the most diligent that ever made scrutiny into Oracular History, sharply reprehends those who believed the *Pythian Oracles*, were not delivered altogether in Verse, at that time: And yet when he labours to prove his assertion, he is able to produce but very few, in respect of those that were uttered in Prose. Yet since there are some that now at this day run in Verse; which was the reason the Oracle I shall mention, became so famous. There is in *Phocis* a Temple Consecrated to *Hercules the Woman hater*, the Chief Priest, of which is forbid by the Law and Custom of the place, to have private familiarity with his Wife, during the year that he Officiates: For which reason they most commonly make choice of old Men to perform that Function. Nevertheless sometime since, a young Man, no way vicious and covetous of honour, yet doting upon a

new married Wife, took upon him the Dignity. At first he was very chaste and temperate, and abstain'd from the Woman ; but soon after, the young Lady coming to give him a visit, as he was laid down to rest himself after a brisk dancing and drinking Bout, he could not resist the charming Temptation. But then coming to himself, and remembering what he had done, perplext and terrified, he fled to the Oracle, to Consult *Apollo* upon the crime which he had committed ; who returned him this Answer :

*The Gods are no such Bigots to contrary
What Nature once requires as necessary.*

But should we grant, that in our age no Oracles were delivered but in Verse, yet to believe it was so in the Antient times, when the Oracles were delivered sometime in Verse, sometime in Prose, would be thought a strange piece of extravagance. Though, whether it be in Prose or Verse, the Oracle is never a whit the falser, or the more miraculous, so that we have but a true and religious opinion of the Deity ; not irreverently conceiting, that formerly he compos'd a stock of Verses, to be now repeated by the Prophets, as if he spoke like a Player. But these things require a more prolix discourse, and a stricter examination, to be deferr'd 'till another time.

For the present therefore, let us only call to mind thus much, that the body makes use of several Instruments, and the Soul employs the Body and its Members ; the Soul being the Organ of God. Now the perfection of the Organ is to imitate the thing that makes use of it, so far as it is capable, and to exhibit the operation and effect of thought, according to that efficacy, which it has most potent in it self : Since it cannot shew it, as it is in the Divine Operator himself, neat, without any affection, fault or error whatsoever, but imperfect and mixed, so far as may be comprehended by human frailty. For of it

it self, the thing is to us altogether unknown ; all infused by another, it appears to us as fully partaking of the nature of that other. I forbear to mention Gold or Silver, Brass or Wax, or whatever other substances capable to receive the form of an imprinted resemblance. For true it is, they all admit the impression ; but still one adds one distinction, another adds another difference, to the imitation arising from the representation its self : As we may readily perceive in mirrours both plain, hollow and transparent, infinite varieties of Representations and Faces, from one and the same Original ; there being no end of that Diversity.

But there is no Mirrour, that more exactly represents any shape or form ; nor any Instrument that yields more obsequiously to the use of Nature, than the Moon her self. And yet she, receiving from the Sun his Masculine splendor, and fiery light, does not transmit the same to us ; but when it intermixes with her pellucid substance, it changes colour, and looses its Power. For warmth and heat abandons the pale Planet, and her light grows dim before it can reach our sight. And this is that which in my opinion, Heraclitus seems to have meant, when he said, *That the Prince who rules the Oracle of Delphos, neither speaks out, nor conceals, but signifies.* Add then to these things thus rightly spoken this farther consideration, that the Deity makes use of the Pythian Prophetess, so far as concerns her sight and hearing, as the Sun makes use of the Moon. For he makes use of a Mortal Body, and a Soul Immortal as the Organs of Prediction. Now the Body lies dull and immovable of it self ; but the Soul being Restless ; when once the Soul begins to be in motion, the body likewise stirs, not able to resist the violent agitation of the nimbler Spirit ; while shaken and toss'd as in a stormy Sea by the Tempestuous Passions that ruffle within it. For as the whirling of Bodies that fall circularly downward, is nothing

violent, but when upward, forc'd by a preternatural Circumgyration and Whirlwind violence, two curling Impetuositie's become incumber'd in one irregular Circumrotation. Thus that Divine Rapture which is call'd Enthusiasm, is a commixture of two motions, where-with the Soul is agitated, the one extrinsic and dissentaneous, as of *Inspiration*, the other of Nature. For seeing that as to Bodies inanimate, and which always remain in the same condition, it is impossible by Preternatural Violence to offer a force which is contrary to their Nature and intended Use, as to move a Cylender Spherically or Cubically, or to make a *Theorbo* sound like a Flute, or a Trumpet like a Harp; how is it possible to manage an animate Body, that moves of it self; that is indu'd with Reason, Will and Inclination, otherwise than according to its pre-existent Reason, Power or Nature? as to encline to Music a Person altogether ignorant, and an utter enemy of Music; or to make a *Grammian* of one that never knew his Letters; or to make him speak like a learned Man, that never understood the least tittle of any Science in the World. For proof of which, I may call *Homer* for my Witness, who affirms, that there is nothing done or brought to perfection, of which God is not the cause. Not that he supposes that God makes use of all Men for all things alike, but of every Man according to his Ability, either of Art or Nature. Thus dost thou not find it to be true, friend *Diogenianus*, that when *Minerva* would perswade the *Greeks* to undertake any enterprize, she brings *Ulysses* upon the Stage? When she designs to break the Truce, she finds out *Pandarus*? When she designs a Rout of the *Trojans*, she addresseth her self to *Diomede*? For the one was stout of Body, and valiant; the other was a good Archer, but without Brains; the other a shrewd Polititian and Eloquent. For *Homer* was not of the same opinion with *Pindar*, at least if it were he, that made the following Verses.

*Were it the will of Heav'n, an Ozier Boug
Were Vessel safe enough the Seas to Plough.*

For he well knew, that there were different abilities and natures, design'd for different effects, every one of which is qualify'd with different motions, though there be but one moving cause that gives motion to all. So that the same virtual Power which moves the Creature that goes upon all four, cannot cause it to fly, no more than he that stammers and has a thick large Tongue can speak fluently and eloquently; or he that has a feeble squeaking voice can give a loud hallow. Therefore in my opinion it was, that *Battus*, when he came to full maturity, was sent into *Africa*, there to build a new City, as being a Person, who although he had a short thick Tongue and Stammer'd, had nevertheless endowments truly royal, which rendered him fit for Sovereign Government. In like manner it is impossible the *Pythian Priestess* should learn to speak learnedly and elegantly. For though it cannot be deny'd, but that her Parentage was virtuous and honest, and that she always liv'd a sober and a chaste life, yet her Education was among poor labouring People: So that she was advanc'd to the Oracular Seat, rude and unpolish'd, void of all the advantages of Art or Experience. For as it is the opinion of *Xenophon*, that a Virgin ready to be Espous'd, ought to be carried to the Bridegrooms House, before she has either seen or heard the least Communication; so the *Pythian Priestess* ought to converse with *Apollo*, illiterate and ignorant almost of every thing, still approaching his presence with a truly Virgin Soul.

But 'tis a strange fancy of Men; They would have them in order to their discovery of future Events, to make use of Herons, Wrens and Crows expressing themselves according to their own vulgar Notes, yet will not admit the Prophetesses and *Pythian Sybils*, as they are the Messengers

sengers and Embassadors of God, to deliver their Predictions in words clear and intelligible, unless the voice of the Priestess be heard like the *Chorus* of a Tragedy from the Balcony of a Stage; nor will they allow her to pronounce her answers in plain, sincere and natural expressions, without the fucus of deceit, unleſs with a Poetic magnificence they fly out into swelling strains and lofty Raptures, and the disfigurement of figured terms, accompanied with the delightful sounds of Flutes and Hoboys.

What then shall we say of the Ancient? Not one, but many things. First then, as hath been said already, that the Ancient *Pythian* Priestesses pronounc'd several of their Oracles in Prose. Secondly, that those Ages produc'd Complexions and Tempers of Body, much more prone and inclin'd to Poetry, with which immediately associated those other ardent desires, affections and preparations of the mind, which wanted only something of a beginning, and diversion of the fancy from more serious studies, to draw to their purpose, not only according to the saying of *Phelimus*, Astrologers and Philosophers, but also in the heat of Wine and pathetic affections, either of suddain compassion, or surprizing joy, to slide insensibly into voices melodiously tuned, and fill Banquets prolonged with charming Threnodies, or Love-songs, as the subject requir'd; and whole Volums with amorous Canzonets and mirthful inventions. Therefore, tho *Euripides* tells us,

*Love will to Poets Music skill impart,
Although before a Novice in the Art.*

He does not mean that Love infuses Music and Poetry into Men, that were already inclin'd to those accomplishments, but warms and awakens that disposition that lay unactive and drowsie before: Otherwife we might say, that

that now there were no Lovers in the world, but that Cupid himself was vanish'd and gone, because, that now a days there is not one.

— *Who now true Archer-like
Let his Poetic Raptures fly
To praise Corinna's Lip or Eye ;
Or will a Youthful Song bestow
Upon his Mistress conqu'ring Brow.*

As Pindar said. But this were absurd to affirm. For amorous impatiences torment and agitate the minds of many Men, not addicted either to Music or Poetry; that know not how to handle a Flute, or touch a Harp, and yet are no less talkative and inflam'd with desire, than the Antients. And I believe there is no Person would be so unkind to himself as to deny, that the Academics, or the Quires of *Socrates* and *Plato* were void of Love, with whose discourses and conferences touching that passion, we frequently meet, though they have not left any of their Poems behind. And would it not be the same thing to say, there never was any Woman that study'd Courtship but *Sappho*, nor ever any that were endu'd with the gift of Prophecie, but *Sybilla* and *Aristonica*, and those that deliver'd their Oracles and sacred Raptures in Verse? For Wine, as saith *Chæremon*, soaks and infuses it self into the manners and customs of them that drink it. Now Poetic Rapture, like the Raptures of Love, takes its advantage from the ability of its Subject, and moves every one of the subjects that receive it, according to its proper qualification.

Nevertheless, if we do but make a right reflection upon God and his Providence, we shall find the alteration to be much for the better. For the use of reason seems to be like the exchange of Money. That which is good and lawful is commonly current and known, and goes sometimes at a higher, sometimes at a lower value. Thus there

was once a time when the Stamp and Coyn of Language past in Verses, Songs and Sonnets; for that then all Histories, all Philosophical Learning, all accidents, and every subject that required grave and solid Discussion, were written in Poetry and fitted for Musical Composition. For now what but a few will scarce vouchsafe to hear, then all men listn'd to,

The Shepheard, Plough men and Bird-catcher too—

As it is in *Pindar*, all delighted in Songs and Verses. For such was the Inclination of that Age and their readiness to Versifie, that they fitted their very Precepts and Admonitions to Vocal and Instrumental Music. If they were to teach, they did it in Songs fitted to the Harp. If they were to exhort, reprove, or perswade, they made use of Fables and Allegories: And then for their Praises of the Gods, their Vows and Paens after Victory, they were all Compos'd in Verse; by some as being naturally airy and flowing in their Invention; by others, as Habituated by Custom. And therefore it is not that *Apollo* envies this Ornament and Elegancy to the Science of Divination, nor was it his Design to Banish from the *Tripos* his beloved Muse; but rather to introduce her when rejected by others, as being rather a Lover and Kindler of Poetic rapture in others, and one that would rather chuse to furnish Labouring Fancies with Imaginations and Conceptions, and assist them to bring forth what lay in Embryo, brave and lofty, as most becoming and most to be admir'd.

But afterwards when the Conversation of Men, and Custom of Living altered with the change of their Fortunes and Dispositions, consuetude expelling and discarding all manner of Superfluity, rejected also Plaited Tresses, Golden Coronets, and Silken Vestments loosely flowing in careless Folds; clipped their long dishevel'd

Locks;

Locks, and laying aside their embroider'd Buskin, taught Men to glory in Sobriety and Frugality, in opposition to Wantonness and Superfluity, and to place true honour in Simplicity and Modesty, not in Pomp and vain Curiosity. And then it was, that manner of Writing being quite alter'd, History alighted from versifying, as it were from riding in Chariots, and on Foot Distinguish'd Truth from Fable ; and Philosophy, in a clear and plain Stile, familiar and proper to instruct, rather then to astonish the World with Metaphors and Figures, began to dispute and enquire after Truth in common and vulgar Terms. And then it was, that *Apollo* caused the *Pythian* Priestess to surcease calling her fellow Citizens, *Ignicremant*, or *Fire inflaming* ; the *Spartans* Serpent Devourers, Men by the name of *Oreanes*, and Rivers by the name of *Orem-potes* ; and discarding Verses, uncouth Words, Circumlocutions and Obscurity, taught the Oracles to speak as the Laws discourse to Cities, and as Princes speak to their People and their Subjects ; or as Masters teach their Scholars, appropriating their manner of Speech to good Sence and persuasive Grace. For as *Sophocles* tells us, we are to believe the Deity to be,

*Easie to wise Men, who can truth discern,
The Fool's bad Teacher, who will never learn.*

And ever since, that belief and perspicuity thus associated together, it came to pass by alteration of Circumstances, that whereas formerly the vulgar lookt upon with a high veneration whatever was extraordinary and extravagant, and conceived a more then common Sanctity, to lie concealed under the vail of Obscurity ; afterwards Men desirous to understand things clearly and easily, without Flowers of Circumlocutions, and disguisements of dark words, not only began to find fault with Oracles envelopp'd with Poetry, as repugnant to the

the easie understanding of the real meaning, and overshadowing the Sentence with Mist and Darkness, but also suspected the truth of the very Prophecy it self, muffled up in so many Metaphors, Riddles and Ambiguities, which seemed no better then holes to creep out at, and evasions of Censure, should the event prove contrary to what had been foretold. And some there were, who report, that there were several *extempore Poets* entertained about the *Tripos*, who were to receive the words as they dropt roughly from the Oracle, and presently by vertue of their *extemporary fancy*, to model them into Verses and Measures, that served as it were instead of Hampers and Baskets to convey the Answers from place to place. I forbear to tell how far those Interpreters of words, those treacherous deceivers have contributed to dishonour the sacred Oracles, by their interlarding of bombast Expressions and high flown Phrases, where there was no necessity of any such Alteration. It is also as certain, that those Mountebanks, Juglers, Impostors, Gypsies and all that Altar-licking Tribe of Vagabonds, that set up their Throats at the Festivals and Sacrifices to *Cybele* and *Serapis*, have highly undervalu'd Poesie; the one, by their manner of wandering from place to place; the other by attributing a certain fortune-telling Virtue to several words which they compose into vain Prediction, and sell to Servants and silly Women, that easily suffer themselves to be deluded by the over awing Charms of serious Ambiguity couched in strain'd and uncouth Ballatry. Whence it comes to pass, that Poetry, seeming to prostitute it self among Cheats and Deluders of the People, among mercenary Gypsies, and mumping Sharlatans, has lost its ancient credit, and is therefore thought unworthy the honour of the *Tripos*.

And therefore, I do not wonder that the Ancients should stand in need of double meaning, of Circumlocution

cution and Obscurity. For never any private Person certainly consulted the Oracle, when he went to buy a slave or hire workmen, but potent Cities, Kings and Princes, whose Undertakings and Concernments were of vast and high concernment. Which it was not expedient for those that had the Charge of the Oracle to disoblige or incense by the Returns of Answers ungrateful to their Ears. For the Deity is not bound to observe that Law of *Euripides*, where he says,

*To curious Man the Radiant God alone
Ought only to foretel of Things unknown.*

Therefore, when he makes use of mortal Prophets and Agents, of whom it behoves him to take a more especial care, that they be not destroyed in his Service, he does not altogether go about to suppress the Truth; but only Eclipses the manifestation of it, like a light divided into sundry Reflections, rendering it by the means of Poetic Umbrage less severe and ungrateful in the delivery. For it is not convenient that Princes should presently know, or their Enemies be inform'd of what is by fate decreed to their disadvantage. Therefore he so envelops his Answers with Doubts and Ambiguities, as to conceal from others the true understanding of what was answer'd; though to them that came to the Oracle themselves, and gave due attention to the Deliverer, the meaning of the Answer is transparently obvious. Most impertinent therefore are they, who considering the present alteration of Things, accuse and exclaim against the Deity, for not assisting in the same, but after another manner then before. And this may be farther said, that Poetry brings no other advantage to the Answer, or more then this, that the Sentence being compriz'd and confin'd within a certain number of words and syllables bounded by Poetic Measure, is more easily carried away and retained in memory. Therefore

it

it behoved those that formerly lived to have extraordinary Memories, to retain the marks of Places, the times of such and such Transactions, the Ceremonies of beyond Sea Deities, the hidden Monuments of *Hero's*, hard to be found in Countries far from *Greece*. For as well in those Transmigrations to *Chios* and *Candie*; as in those other expeditions of *Onesicibus* and *Palantus*, and several other Admirals of great Navies, how many Sings were they forc'd to observe, how many Conjectures to make, e'er they could find the seat of Rest allotted by the Oracle? In the observance of which there were some nevertheless that fail'd, as *Battus* among others. For it was told him, that he had not landed in the right place to which he was sent, and therefore returning back, he complain'd to the Oracle; to whom *Apollo* answered,

*As well as I, thou know'ft thou ne'r hast been
In Lybia cover'd o'er with Sheep and Kine;
But go; for then thy Wisdom shall be known —*

And so sent him back again. *Lysander* also, ignorant of the hillock *Orchalisides*, formerly called *Alopebos*; nor apprehensive of what was meant by

The Earth-born Dragon, treacherous Foe behind;

Being overthrown in Battel, was there slain by *Inachis* the *Haliartean*, who bare for his device, a Dragon painted upon his Shield. But it is needless to recite any more of these ancient Examples of Oracles, difficult to be retained in memory, especially to you that are so well read. And now, God be praised, there's an end of all those questions, which were the grounds of consulting the Oracle: For now we repose altogether in the soft slumbers of Peace; all our Wars were at an end. No Tumults, no civil Seditions, no Tyrannies, no Pestilencies, nor Calamities depopulating *Greece*, nor Epidemic Diseases wasting Drugs and Medicines administred in

in vain. Now then where there is nothing of Variety, nothing of Mystery, nothing dangerous, but only bare and ordinary Questions about small trifles, and vulgar things, as whether a Man may Marry, whether take a Voyage by Sea, or lend his Money safely at Interest? Or suppose they should be the Enquiries of Cities concerning the next Harvest, the increase of their Cattle, or the Health of the Inhabitants; there to make use of Verses, ambiguous Words and confounding Obscurities, where the Questions require short and easie answers, causes us to suspect, as if the sacred Minister studied only cramp expressions, like some ambitious Sophister, to wrest admiration from the Ignorant. But the *Pythian* Priestess is naturally of a more generous Disposition; and therefore when she is busie with the Deity, she has more need of Truth, than to satisfie her vain Glory, not minding either the commendations or the dispraise of Men; and well it were, that we our selves were so affected. But on the contrary, being in a quandary and jealousie, least the Oracle should loose the Reputation it has had for these Three thousand Years, and least People should forsake it, and forbear going to it, we frame excuses to our selves, and feign Causes and Reasons of Things which we neither know, nor is it convenient for us to know; out of a fond design to perswade the Persons thus odly dissatisfied, whom it became us rather to let alone. For certainly the mistake must redound to our selves, when we shall have such an Opinion of our Deity, as to approve and esteem those ancient and pithy Proverbs of wise Men, written at the entrance into the Temple, *Know thy self*; *Nothing to excess*, as containing in few words, a full and close compacted Sentence, and yet find fault with the modern Oracle, for delivering Answers concise and plain. Whereas those Apothegms are like Waters crowded and pent up in a narrow Room, or running between contracted Banks,

where

where we can no more discern the bottom of the Water, then we can the depth and meaning of the Sentence. And yet if we consider what has been written and said concerning those sentences, by such as have div'd into their signification, with an intent to clear their abstruseness, we shall hardly find disputes more prolix then those are. But the language of the *Pythian Priestess* is such as the *Mathematicians* define a right Line to be, that is to say, the shortest that may be drawn 'twixt two points. So likewise doth she avoid all Winding and Circles, all double meanings, and abstruse Ambiguities, but proceeds directly to the Truth. And though she has been obnoxious to strict Examination, yet is she not to be misconster'd without danger; nor could ever any person to this very day, convict her of her Falshood; but on the other side she has filled the Temple with Presents, Gifts and Offerings, not only of the *Greeks* but *Barbarians*, and adorn'd the Seat of the Oracle, with the Magnificent Structures and Fabrics of the *Amphyctions*. And we find many additions of new Buildings, many reparations of the old ones that were fallen down or decayed by time. And as we see from Trees overgrown with shade and verdant Boughs, other lesser Shutes sprout up: Thus has *Delphian Concourse* afford-ed growth and grandure to the *Pylaeum* or *Senate house* of the *Amphyctions*, while Art contending with Nature to render those Places the Seats both of Plenty and Delight, we behold the Fortis and Ornaments of Temples and Palaces, magnificent Piles surrounded with Groves and Walks and purling Rivolets, serving not only for Refreshment, but for the Ceremonies of the Altar, not brought to perfection in a Thousand Years, and which the credit of the Oracle only thus adorn'd. And to what other cause can we attribute the Fertility of the *Galaxions* Plains in *Bœotia*, but to their vicinity to this Oracle, as being blessed with the neighbouring Influences of the Deity

Deity, where from the well nourish'd Udders of the bleating Ewes, Milk flows in copious streams, like Water from so many Fountain Heads,

*Their Pails run o'er, and larger Vessels still,
With rich abundance all their Daries fill.*

To us yet more apparent and remarkable signs of the Deities liberality, while we behold the Glory of far fam'd Store and Plenty, o'er flowing former Penury and Barrenness. And I cannot but think much the better of my self, for having in some measure contributed to these things with *Polycrates* and *Petreus*. Nor can I less admire the first Author and Promoter of this good Order and Management. And yet it is not to be thought that such, and so great a change, should come to pass in so small a time by human Industry, without the Favour of the Deity assisting and blessing his Oracle. So that although there were some, who formerly blamed the Ambiguity and Obscurity of the Oracle, and others, who at this day find fault with its modern plainness and perspicuity; yet are they both alike unjust and foolish in their Passion; for that like Children better pleased with the sight of the Rain-bow, and those *Halos* and *Meteors* that encircle the Sun and Moon, than to see the Sun and Moon themselves in their Splendour, they are only taken with Riddles, abstruse Words and figurative Speeches, which are but the Reflections of the Oracle, surrounding the Imagination and Apprehension of our mortal Understanding. And because they are not able to make a satisfactory Judgment of this Change, find fault with God himself; not considering that neither we nor they are able to comprehend by rational Discourse, the hidden Councils and Designs of the Deity.

Plutarch's Morals.

Vol. III.

Plutarch's giving an Account of those Sentiments concerning Nature with which Philosophers were delighted ; contained in Five Books.

*Translated from the Greek by John Dowel
Vicar of Melton-Mowbray in Leicestershire.*

IT being our determination to discourse of Natural Philosophy, we judge it necessary in the first place, and chiefly to divide the Body of Philosophy into its proper Members ; that we may know what is that which is call'd Philosophy , and what part of it is Phisical, or the Explanation of Natural Things. The Stoicks affirm that Wisdom is the Knowlege of Things Human and Divine ; Philosophy is that part which reduceth what is convenient into Practice. Virtue is the sole and sovereign Convenience, and this distributes it self into three general parts ; Natural, Moral and Logical : By which just reason Philosophy is Tripartite ; of which one is Natural, the other Moral, the third Dia-lectical. The Natural is when our Enquiries are con-cerning the World, and all things contain'd in it ; Ethical is the Employment of our Minds in those things which concern the manners of Man's Life ; the Logical (which they also call Dia-lectical) regulates our Con-versation

versation with others in speaking, *Aristotle*, *Theophrastus*; and after them almost all the *Perepaticos* give the same division of Philosophy. 'Tis absolutely requisite that the compleat Person be Contemplator of Things which have a being, and the practiser of those Things which are decent, and this easily appears by the following Instances. If the Question be proposed whether the Sun which is so conspicuous to us be informed with a Soul; or inanimate, he that makes this disquisition is the thinking Man: for he proceeds no farther, than to consider the Nature of that Thing which is proposed: Likewise if the World be Infinite, or whether beyond the System of this World there is any real Being; all these things are the Objects about which the Understanding of Man is conversant. But if these be the Questions, what measures must be taken to compose the well ordered Life of Man, what are the best Methods to govern and educate Children, or what are the exact Rules whereby Sovereigns may command and establish Laws. All these Queries are proposed for the sole End of Action, and this same Person is the moral and practical Man.

C H A P. I

What is Nature.

SInce we have undertaken to make a diligent search into Nature, I cannot but conclude it necessary to declare what Nature is. 'Tis very absurd to attempt a Discourse of the Essence of natural Things, and not to understand what is the Power and Sphere of Nature: If *Aristotle* be credited, Nature is the Principle of Motion and Rest, in which Nature is Principal and not by Accident; all things that are conspicuous to our Eyes which are neither fortuitous nor necessary, nor have a

divine Original, nor acknowledge any such like Cause, are call'd Natural, and enjoy their proper nature ; of this sort are Earth, Fire, Water, Air, Plants, Animals, to these may be added all things produced from them, such are Showers, Hail, Thunders, Hurricanes and Winds, all these confess they had a beginning, none of these were from Eternity, but had some thing as the *Origin* of them ; and these, likewise Animals, Plants have a principle whence they are produced, but Nature which in all these Things hath the Priority, is not only the principle of Motion but of Repose, whatsoever enjoys the principle of Motion, the same has a possibility to find a dissolution, therefore on this account it is that Nature is the principle of Motion and Quiet.

C H A P. II.

* *What is the difference between a Principle and an Element.*

TH E Followers of *Aristotle* and *Plato* conclude that an Element is discriminated from a Principle. *Thales* the *Mileian* supposeth that a Principle and the Elements are one and the same thing, but it is evident that they vastly differ one from another, for the Elements are things compounded, but we do pronounce that a principle admits not of a Composition, nor are the effects of any other Being, but those which we call Elements, Earth, Water, Fire and Air are not of the like Constitution, this is the reason that we term Principles, which have nothing precedaneous to them, out of which they are produced, therefore a Principle is not the same with an Element, there are some things which have a pre existence to Earth and Water from wh ch they are begotten (to wit) matter which is without Form and Caliginous, and that which is Form, *κατελεχει* which

which is the perfection of a being and privation : *Thales* therefore is very peccant by affirming that Water is both an Element and a Principle.

C H A P. III.

Of Principles and what they are.

THales the Milesian doth affirm, that Water is the principle from whence all things in the Universe spring. This person appears to be the Prince of Philosophers ; from him the Ionic Sect took its Denomination. There are many Families and Successions amongst Philosophers ; after he had professed Philosophy in *Egypt*, when he was very old, he returned to *Miletas*, he pronounced that all things had their Original from Water, and into Water all things are resolved: Hence it was that he first conjectured, that whatsoever was the prolific Seed of all Animals, was a principle, and that is Moisture. Likewise it is probable that all things receive their Original from Humidity ; his second reason was, that all Plants are nourished and fructified by that thing which is moist, of which being depriv'd wither away. *Thirdly*, That that Fire, of which the Sun and Stars are made, is nourished by watery Exhalations, yea and the world it self, which moved *Homer* to sing, that the Generation of it was from Water.

*The Ocean is
Of all things the kind Genesis.*

Anapimander, who himself was a Milesian, assigns the principle of all things to Infinity, from whence all things flow, and into the same are corrupted ; hence it is, that Infinite Worlds are framed : And he delivers, that every Being, when it perisheth, is reduced into that

thing, whence it has its Original, and thus he farther proceeds, for what other Reason is there of an Infinity; but this that there may be nothing deficient, as to the Generation or Subsistence of what is in nature: there is his Error, that he doth not acquaint us what this Infinity is, whether it be Air, or Water, or Earth, or any other such like Body; besides he is peccant, in that he, giving of us the material Cause, is silent, as to the efficient Cause of Beings, for this thing which he makes his Infinite, can be nothing but Matter; Operation cannot be without the sphere of Matter, except an efficient Cause be annexed. *Anaximenes* his Fellow Citizen pronounceth, That Air is the principle of all Beings; from it all receive their Original, and into it all return; he affirms, that our Soul is nothing but Air, it is that which Constitutes and Preserves; the whole World is invested with Spirit and Air, and that Spirit and Air are Synonymous; this person is in this deficient, to conclude that of pure Air, which is a simple Body, and is made of one only Form, that all Animals should be composed of it; it is not possible to think that a single principle should be the matter of all things, from whence they receive their Subsistence; besides there must be an operating Cause; Silver is not of it self sufficient to frame a drinking Cup, if an Operator was not required, which is the Silversmith, the like may be applied to Vessels made of Wood, Brass or any other material. *Anaxagoras* the Clazomenian asserted parts similiar or homogeneous to be the Original cause of all Beings, it seemed to him indubitable, that any thing could arise of nothing like it self, or resolved into that which is nothing akin to it. Let us therefore instance in Nourishment, which appears simple and uniform, such is Bread which we owe to *Ceres*, and Water which we drink: Of this very Nutriment, our Hair, our Veins, our Arteries, Nerves, Bones and all our other parts are nourished. These things thus being per-

performed, it must be granted, that nourishment which is received by us, contains all things which are like to those, which are Arguments by it : In it there are those particles which are producers of Blood, Bones, Nerves, and all other parts, which reason discovers for us, it is not necessary that we should reduce all things under the object of sense, for Bread and Water are fitted to the senses, yet in them there are those parts latent, which are discoverable only by reason, by which it's evident, that in them there are parts similar to those produced, by that which nourisheth, these he terms *Homogeneous* parts, averring that they are the Principles of Beings ; Matter is according to him the similar parts, and the efficient cause is a mind which orders all things that have an existence ; thus he begins his discourse, all things are made and confused one among another, with a mind divided and reduced into a convenient order : In this he is to be commended, that he yokes together Matter and an Intellectual agent. *Archilaus* the Son of *Apollodorus* the *Atbenian* pronounceth, that the Principles of all things have their Original from an infinite Air rarified or condensed : Air rarified is Fire, condens'd is Water. These Philosophers, the followers of *Thales* succeeding one another, made up that Sect which takes to its self the denomination of the *Ionic*.

Pythagoras the *Samian* the Son of *Mesarchus* from another *Origin*, deduces the principles of all things, it was him that first called himself a Philosopher ; he assigns the first Principles to be Numbers, and those Symetries which he stiles Harmony resulting from them, and that which is composed of Numbers, which is Geometry. This he terms Elements, and again to produce a Being he enumerates Unity, and the Binary Number which is akin to Infinity amongst the Principles. There must concur an efficient and forming cause, which is an understanding, and that understanding is God, the possible or material

terial cause, and that is the visible World. Moreover the Nature of Number he saith consists in ten, for all people whether *Grecians* or *Barbarians* reckon from one to ten, and thence return to one again. Further he avers the Virtue of ten consists in the *Quaternian*, the reason is this, if any person reckons from one, and by addition placing his Numbers so as he takes in the *Quaternary*, he shall compleat the Number of ten, if you exceed any thing you will fall short of ten, for one, two, three and four being cast up together make up ten, the number of ten is by unites, but the perfection of that ten is the *Quaternary*; therefore the *Pythagoreans* say, that their most sacred Oath is by that God that delivered to them the *Quaternary*.

*By th' Founder of the sacred number Four,
Eternal Natures Font they gravely swore.*

Of this number the Soul of Man is composed for Mind, Knowledg, Opinion and Sence are these four that compleat the Soul, from which all Sciences, all Arts, all rational faculties derive themselves, for what our Mind perceives it perceives after the manner of a thing that is one, the Soul it self being an unity; as for Instance, a Muliitude of persons are not the object of the Sence, nor are comprehended by us; for they are infinite, our Understanding gives the true notion of that, in which all Individuals do agree, the number of Individuals is infinite, the Generic or Specific nature of all Being is an unite, or to be apprehended as one only thing, from this one Conception we give the genuin Measures of all existence; therefore we affirm that the Beings which are so are rational and discursive Beings; but when we come to give the nature of a Horse, 'tis that Animal which Neighs, and is common to all Horses, by which 'tis manifest that the understanding which hath such like conceptions, is in its Nature and Unity the Binary number, which is of kin to infinite, must needs be Science, whatsoever admits

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a Demonstration or requires Belief, belongs to Science ; every *Syllogism* draws that conclusion which is the Question doubted of , from those Propositions which are by all granted, by which means another proposition is demonstrated, the knowldg of which we call Comprehension, for which reason Science is the Binary Number, but opinion is the Ternary ; for that rationally follows from Comprehension: The Object of Opinion are many things, the Ternary Number denotes a multitude as thrice happy Grecians, for this reason *Pythagoras* took no notice of the Ternary. *Heraclitus* and *Hypsias the Metapontian*, suppose that fire gives the Origination to all Beings , they all flow from Fire, and in Fire they all conclude, for of Fire when first quenched the World was constituted ; the first part of the World being most condens'd and contract'd within it self made the Earth, but part of that Earth being loos'd and made thin by Fire, Water was produced ; afterwards this Water being exhaled and rarified into Vapors became Air ; after all this the World it self, and all other Corporeal Beings shall be dissolved by Fire in the Universal Conflagration ; by them therefore it appears, that Fire is it which gives the beginning to all things, and is that in which all things receive their Period. *Epicurus the Son of Neocles the Athenian*, his Philosophical Sentiment, being the same with those of *Democritus*, affirms, that the Principles of all Being are Bodies, which are only perceptible, by reason they admit not of a Vacuity nor of any Original, but being of a self-Existence are Eternal and Incorruptible, that they are not liable to any diminution, they are impenetrable, nor is possible for them to receive any formation of Parts, or admit of any Alterations, of these Reason is only the Discoverer; they are in a perpetual Motion through vacuity, and in the empty space ; for the *Vacuum* it self is infinite, and the Bodies that move in it are infinite ; those Bodies acknowledg these three Accidents, *Figure*, *Magnitude* and *Gravitation*.

t. Democritus acknowledged but two, *Magnitude* and *Figure*; Epicurus added the third; to wit, *Gravity*; for he pronounced that 'tis necessary that Bodies receive their Motion from that Impression which springs from *Gravity*, otherwise they could not be moved: the Figures of Atoms are apprehended by our minds, for they are not infinite; these Figures are neither hook'd nor triangular, nor orbicular, such Figures as these do easily admit of a Division, which Atoms necessarily refuse; for they are impassible, impenetrable; they have indeed Figures proper to themselves, which are only discovered by Reason: it is call'd an Atom, not by reason of its smallness but indivisibility, in it no Vacuity, no passible affection is to be found, and that there is an Atom is perfectly clear, for there are Elements which have a perpetual duration, and there are Animals which admit of a Vacuity, and there is an Unity. *Empedocles the Agrigentinian* the Son of *Me-ton*, he affirms that there are four Elements, Fire, Air, Earth and Water, and two Powers which bear the greatest command in Nature, Concord and Discord, of which one is the Union, the other the Division of Beings. Thus he sings,

Thrice happy Greeks.

By *Jupiter* he means Fire and *Æther*, by *Juno* that gives Life the Air, by *Pluto* the Earth, by *Nestis* Water, the seed and fountain of all Mortals, *Socrates* the Son of *Soptroniscus*, and *Plato of Ariston* both Natives of *Athens*, entertain the same opinion concerning the Universe; for they suppose three Principles, God, Matter and an Idea, God is the Universal Understanding: Matter is that which is the first *Substratum* accommodated for the Generation and Corruption of Beings. An Idea is an Incorporable essence of existing in the cogitations and apprehensions of God; for God is the Soul and Mind of the World. *Aristotle the Son of Nichomachus the Stagare*,

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he constitutes these principles *Euselechia*, which is the same with Form, Matter and Privation, he acknowledges some Elements, he adds a certain fifth Body which is *Ethereal*, and not obnoxious to mutation. Zeno Son of *Anasius* the Native of *Citrum*, he avers these to be Principles God and Matter, the first of which is the efficient cause, the other the passible and receptive, four Elements he likewise confesses, this Sect of Philosophers is called the *Iatic*, by reason *Pythagoras* opened his School in *Italy*; his hatred of the Tyranny of *Polycrates* enforced him to leave his Native Country *Samos*.

CHAP. IV.

How was this World Composed in that Order, and after that manner it is.

THE World being broken and confused after this manner was reduced into that Figure and Composure as now it is, the insectible Bodies which are infinite by a wild and fortuitous motion, without any governing Power, incessantly and swiftly were hurried one amongst another, many Bodies being jumbled together, upon this account they having a diversity in the Figures and Magnitude, these therefore being so jumbled together, those Bodies which were the greatest and heaviest sank into the lowest place, they that were of a lesser magnitude being round, smooth and slippery, these meeting with those heavier Bodies were easily broken into pieces, and were carried into higher places; but when that force whereby these variously figured particles fought with and stroke one another, and forced the lighter upwards, did cease, and that there was no farther power left to drive them into Superior Regions, yet they were wholly hindred from descending downwards; for they were compelled to recide

cide in those places capable to receive them, and these were the heavenly space, and by these same a multitude of little Bodies were broken one amongst another, but these being thus shiver'd fell into Coherence and mutual Embraces, and by these means the Heaven was produced; these various and great multitude of Atoms enjoying the same nature, as its before asserted, being hurried aloft did form the Stars, the multitude of these exhaled bodies, struck and broke the Air in shivers and forced a passage through it, these being fill'd with wind, as they were moving, invested the Stars and whirl'd 'em about, by which means to this present time that Circulary motion, which these Stars have in the Heavens is maintained, much after the same manner the Earth was made; for by those little particles whose gravity made 'em to recide in the lower places, the Earth was formed, the Heaven, Fire and Air were constituted of those particles which were carried aloft, but a great deal of Matter remaining in the Earth, this being condensed every little part and form of it was broken in pieces, it produc'd that nature which is moist (*viz.*) the Water, but this being fluidly disposed did run into those places which were hollow, and these places were those that were capable to receive and protect it, or rather subsisting by it self, did make the lower places hollow, after this manner the principle parts of the World were constituted.

CHAP. V.

Whether the World or this Universe is that Being which may be called one single thing.

TH E Stoics pronounce that the World is one thing, and this they say is the Universe and is Corporeal, but Empedocles his opinion is that the World is one, yet

by

by no means the System of this World must be stiled the Universe, but that it is a small part of it, and the remainder is the principle of all Beings, what to *Plato* seems the trueſt he thus declares, that there is one World, and that World is the Universe, and this he endeavours to evince by three Arguments, first that the World could not be compleat and perfect, if it did not within it ſelf include all Beings. Secondly, nor could it give the true reſemblance of its Original and Exemplar, if it were not one only begotten thing. Thirdly, it could not be incorruptible if there were any being out of its compass, to whose Power it might be obnoxious, but to *Plato* it may be thus returned. First, That the World is compleat and perfect, neither doth it contain all things within it ſelf, for man is a perfect being, and yet he doth not encompass all things. 2dly. That there are many Exemplars and Originals of Statues, Houses and Pictures. 3dly. How is the World perfect if any thing beyond it is poſſible to be moved about it, the World is not incorruptible, nor can it be ſo conceived because it had an Original. To *Metrodorus* it ſeems absurd, that in a large Field one only Stalk ſhould be ſeen growing, and in an infinite ſpace one only word exiſting, and that this Universe is infinite is manifest by the multitude of Beings that are in it: Hence it's clear from that inconceivable Multitude that there are infinite cauſes; If this World were limited, how comes it to paſs that the cauſe from whence it was formed ſhould be infinite, they being infinite it's neceſſary that the World likewiſe be infinite, where all cauſes do concur, there the effects also muſt appear, let the cauſes be what they will, either Atoms, or Elements.

CHAP. VI.

*Whence did Men obtain the Knowledge of the Existence
and Essence of a Deity.*

THE Stoicks thus define the Essence of a God that it is a Spirit Intellectual and Fiery, that it acknowledges no shape but is continually changed into what it pleases and assimulates it self to all things, the knowledg of this Deity they first received from the pulchritude of those things which so visibly appeared to us, for they concluded that nothing beauteous could casually or fortuitously be formed, but that it was framed from the Art of a great understanding that produced the World, that the World is very resplendent, is made perspicuous from the figure, the colour, the magnitude of it, and likewise from the wonderful variety of those Stars which adorn this World, the World is Spherical, the Orbicular hath the preheminence above all other Figures, this being circularly moved is assimulated to all it's parts. They likewise themselves being in a circular motion, on this account according to *Plato*, the Understanding which is the most sacred part of man, is in the head; the most beauteous colour of it is painted with that which resembles the Skies, which though little blacker than Purple, yet hath such a shining Quality, by that reason and by the vehement efficacy of its colour it cuts the Air, and at so great a distance the Heavens are to be contemplated, and in this greatness of the World the beauty of it appears, view all things, that which contains the rest carries a Beauty with it as an Animal and a Tree, they accomplish the beauty of the World, and all other things which are visible to us; the oblique Circle called the Zodiac in the Heaven is with different Images painted and distinguished,

Tberes

*There's Cancer, Leo, Virgo and the Claws,
Scorpius, Arcitenus, and Capricorn,
Amphora, Pisces, then the Ram, and Bull;
The lovely pair of Brothers next succeed.*

There are a thousand others that gives us the suitable reflections of the beauty of the World, thus *Euripides*:

*Saturn with splendid Lights, you see,
Stupendious Variety!
The Great, and Beautiful Effect
Of God; the All-wise Architect.*

From this the knowledg of a God is conveyed to Man, the Sun, the Moon and the rest of the Stars being carried under the Earth; there rising in their proper Colour, Magnitude, Place and Times, therefore they who by Tradition delivered to us the knowledg and veneration of the Gods, they did it by these three manner of ways: *First*, From Nature. *Secondly*, From Fables. *Thirdly*, From the Testimony which the Laws of Commonwealths give the Natural way of knowing the nature of the Gods, Philosophers taught, the Fabulous Poets, the Political way which derives to us that same knowledg is received from the constitutions of each Commonwealth; all sorts of this Learning is distinguished into these seven parts: *First*, Is from things that are conspicuous, and the observation of those Bodies which are in places superior to us; to Men the Stars that are so visible did give the knowledg of a Deity, for they contemplating that they are the causes of so great an harmony that they regulate Day and Night, Winter and Summer by their Rising and Setting, and likewise considering those Beings which by their influences in the Earth do receive a Being, and do likewise fructifie, it was manifest to Men that the Heaven was the Father of those things, and the Mother the Earth;

Earth ; that the Heaven was the Father it's clear since from the Heavens there's the pouring down of Waters, which have their Spermatic faculty ; the Earth the Mother, because she receives them and brings forth, likewise Men considering that the Stars are running in a perpetual motion, that the Sun and the Moon that they are the cause that we view and contemplate them, they call them Gods ; in the *second* and *third* Place they thus distinguished the Deities into those which are beneficial and injurious to Mankind, those which are beneficial they called *Jupiter*, *Juno*, *Mercury*, *Ceres*, those who are mischievous the *Diræ*, *Furies*, and *Mars*, these threatening dangers and violence, Men endeavour to appease and conciliate by Sacred Rites, the *Fourth* and the *Fifth* Order of Gods they assign to things and Passions, to Passions Love, *Venus* and Desire, the Deities that preside over things, Hope, Justice, and the right distribution of the Law ; the *Sixth* Order of Deities are possessed by those which are made by the Poets, *Hesiod* willing to find out a Father for those Gods that acknowledg an Original, invented their Progenitors which are,

Hyperion, Cæus, and Japetus,
With Creon —

Upon which account this is called the Fabulous, the *Seventh* Rank of the Deities added to the rest are those which by their beneficence to Mankind were honoured with a Divine Worship, though they were born of a mortal Race, of this sort were *Hercules*, *Castor* and *Pollux* and *Bacchus* ; these are reputed to be of a human Species, for of all Beings that which is Divine is most excellent, and Man amongst all Animals is adorned with the greatest beauty, and that diversly by Virtue according to the Constitution of his mind, and therefore in that Order he is the most excellent , and therefore the Gods to those persons that are admirable for Goodnes and to those that be wicked;

wickedly disposed they determine the suitable punishments or rewards.

C H A P. VII.

What is God.

SOME of the Philosophers such were *Diagoras* the Milesian, *Theodorus* the Cyrenean and *Eudemus* the Tegeatan did unanimously deny there were any Gods, and *Calimachus* the Cyrenean discovered his mind in these Iambic Verses thus Writing :

To th' Ante-mural Temple flock apace,
Where he that long ago compos'd of Brass
Great Jupiter, Thrasonic old bald Pate,
And's Whimseys, tho Divine, are out of Date.

Which denote there were no Gods ; *Euripides* the Tragedian durst not openly declare his Sentiment, the Court of *Areapagus* terrified him, yet he sufficiently manifested his thoughts by this method he presented in his Tragedy, *Sisyphus* the first and great Patron of this opinion and introduced himself as one agreeing with him :

Disorder in those Days did Domineer,
And Brutal Power kept the World in fear.

Afterwards by the Sanction of Laws wickedness was suppressed, but by reason that Laws only could prohibit public Villanies, yet could not hinder many persons from acting secret Impieties, some wise persons gave this Advice that we ought not to blind Truth with lying disfuses, and that we ought to perswade men that there is a God :

There's

*There's an Eternal God does hear, and see
And understands ev'ry Impiety ;
Tho' it in dark receſt, or thought committed be.*



But this Poetical Fable with *Calimachus* ought to be rejected, who thus saith,

*If you believe a God, it must be meant
That you conceive this God Omnipotent.*

For God cannot do every thing ; for if it were so; then a God could make Snow black, and the Fire, cold, and he that is in a posture of Sitting to stand upright, and so on the contrary. The brave speaking, *Plato* pronounceth that God formed the World after his own Image, but this smells rank of the old dotages, according to the rate of the Antic and Obsolete Play-writers, for how did God, casting his Eye upon himself, frame this Universe ? Or how did God being Spherical render himself a being Inferior to Man. *Anaxagoras* avers that Bodies did consist from all Eternity, but the Divine Intellect did reduce them into their proper Orders, and effected the Origination of all Beings, but *Plato* did not suppose that the Primary Bodies had their consistence and repose, but that they were moved confusedly and in disorder ; but God knowing that Order was better than confusion did digest them into the best methods ; both these were equally peccant, for both suppose God to be the great Moderator of human Affairs, and for that cause he formed this present World, when it is apparent that an immortal and blessed being replenished with all his glorious Excellencies, and not at all obnoxious to any sort of evil, but being wholly accomplished with his own felicity and immortality should employ himself with the concerns of men ; for certainly miserable is the Being, which like a Labourer or Artificer was, and is, molested by the troubles and cares which the forming and governing of this

World

World give him ; add to this that the God whom these men profess could not at all be existing, previous to this present World, for either Bodies were in a repos'd or in a disorder'd motion, and that God did either sleep, or else was in a perpetual watchfulness, but neither of these can be admitted, neither the first nor the second can be entertained, because they suppose God to be Eternal ; if God from Eternity was in a continual sleep he was in an Eternal death, what is death but an Eternal sleep ; but no sleep can effect a Deity, for the immortality of God and alliance to Death are vastly different, but if God was in a continual vigilance, either there was something wanting to make him happy , or else his Beatitude was perfectly compleat, but according to neither of these God cannot be said to be blessed, not according to the first, if there be any deficiency there is no perfect bliss, not according to the second, for though there be nothing wanting to the felicity of God, yet he cannot be said to be happy because he busies himself in human affairs ; and how can it be supposed that God administers by his own Providence human Concerns , when to vain and trifling persons prosperous things happen, to great and high adverse, Agamemnon was both

A Virtuous Prince, for Warlike Acts renown'd.

He by an Adulterer and Adulteress was vanquished and perfidiously slain, Hercules after he had freed the life of Man from many things that were pernicious to it perish'd by the Witchcraft and Poyson of *Deianira*, Thales said that the intelligence of the World was God, Anaximander he concluded that the Stars were Heavenly Deities ; Democritus, that God being a Globe of Fire is the Intelligence and Soul of the World ; Pythagoras in his Book called the Principles, that God an unity and a perfect good which is indeed the nature of an unity , is it self &

mind, but the Binary number which is infinite is a Devil, and in its own nature evil, about which the multitude of material Beings are conversant and that this World is the object of our Eyes. *Socrates* and *Plato* agree in this, that that which is one, hath it's Original from its own self, is of a singular subsistence, is one only Being perfectly good , all these various names signifying goodness, do all center in a mind, hence God is to be understood as that mind and intellect which is a separated form, that is pure and unmixed of all Matter, nor is twisted with any thing obnoxious to Passions. *Aristotle*'s Sentiment is that God hath his residence in Superior Regions, and hath placed his Throne in the Supreme Sphere and is a separated form. Which Sphere is an Ethereal body which is by the Philosophers styled the *Fifth Essence* or *Quintessence*, by which means there is the division of the Spheres, though naturally they are contiguous, yet it appears to Reason that they are separated, he concludes that each of the Spheres is an Animal composed of a Body and Soul, the Body of them is Æthereal moved Orbicularly, the Soul is the Rational form which is unmoved, yet by its operation is the cause that the Sphere is in motion ; the *Stoicks* they affirm that God is a thing more common and obvious, and is a Mechanic Fire which every way spreads it self to produce the World, it contains in it self all Seminal Virtues, and by this means all things by a fatal necessity were produced ; This Spirit passing through the whole World, received its denomination from every part of Matters, through which it ran in its journey , received its various mutations. This therefore Æthereal Fire took the name of a God, the World, the Stars, the Earth, and of a mind or intellect, when in the Supreme place of the Universe ; in the judgment of *Epicurus* all the Gods are *Anthromorphites*, or have the shape of Men, they are only perceptible by reason , for their nature admits of no other manner of being

being apprehended, their parts being so small and fine, that they give no Corporeal representations, the same Epicurus asserts that there are four other Natural Beings which are immortal, of this sort are *Atoms*, the *Vacuum*, the infinite space, the similar Parts, and these likewise are called Elements.

CHAP. VIII.

Of those that are called Genius's and Heroes.

Having treated of the Essence of the Deities in a just order, it follows that we discourse of *Demons* and *Heroes*, *Thales*, *Pythagoras*, *Plato* and the *Stoicks* do conclude that *Demons* exit of those Essences which are Animals, that the *Heroes* are the Souls seperated from their Bodies, some are good, some are bad, the good are those when their Souls are good, the evil when their Souls are wicked, all this is rejected by *Epicurus*.

CHAP. IX.

Of Matter.

Matter is that first being which is Substrate for Generation, Corruption and all other Alterations, the Disciples of *Thales*, *Pythagoras* with the *Stoicks*, they are of Opinion that Matter is changeable, mutable, convertible and sliding through all things into all things. The Follower of *Democritus* avers, That the *Vacuum*, the *Atom* and the *Incorporeal Substance* are the first Beings and not obnoxious to Passions: *Aristotle* and *Plato* they affirm, That Matter is of that species which is corporeal, void of any Form, Species, Figure and Quality,

but apt to receive all Forms, that she may be the Nurse, the Mother and Origen of all other Beings, but they that do say that the Earth, the Air and Fire are Matter, do likewise say that Matter cannot be without Form, but conclude it is a Body, but they that say that indivisible Particles and Atoms are Matter, do say that Matter is without Form.

CHAP. X.

Of Ideas.

AN *Idea* is a Being Incorporeal, it not having a subsistence by it self, it gives the Representation of all in informed Matter, and is made the cause of Matter, receives all its Forms. *Socrates* and *Plato* conjecture, that these *Ideas* are not material Essences, but have their Existence in the Understanding and Fancy of the Deity, that is of a mind. *Aristotle* meddles not at all with Forms and Ideas, for he doth not believe them seperated from Matter, for what was begotten he did not think was produced by God, those *Stoicks* that are of the School of *Zeno* profess that Ideas are nothing else but the Conceptions of our own Mind.

CHAP. XI.

Of Causes.

ACause is that by which any thing is produced, or by which any thing is effected; *Plato* gives this tripple Division of Causes, the material, the efficient and the final Cause, the principal Cause he judges to be the efficient which is the mind and intellect. *Pythagoras* and *Aristotle*,

Aristotle, they judge the first causes are incorporeal Beings, but those that are causes by accident or participation become corporeal Substances, by this means the World is Corporeal, the *Stoicks* grant that all causes are Corporeal, but yet they deny not that there are Spirits.

C H A P. XII.

Of Bodies.

A Body is that Being which hath these three Dimensions, Latitude, Profundity and Longitude, or a bulk which makes a sensible Resistance, or whatsoever of its own nature possessest a place. *Plato*, that it is neither heavy nor light in its own nature, when it exists in its own place, but being in the place where another should be, then it hath an inclination by which it tends to gravity or levity; *Aristotle* saith, that if we simply consider things in their own Nature, the Earth only is to be judged heavy, and Fire light, but Air and Water fall under other respects. The *Stoicks* they think that of the Four Elements, two are light, Fire and Air, two ponderous, Earth and Water; that which is naturally light, doth by its own nature, not by any inclination recede from its own Centre, but that which is heavy, doth by its own nature tend to its Centre; for a heavy thing is not the Centre of its self. *Epicurus*, that Bodies are not to be comprehended, but the first Bodies which are simple Bodies, and all those composed of them, all these acknowledge gravity; that all Atoms are moved, some perpendicularly, some obliquely, some are carried aloft by the force of those Bodies, who have struck them.

C H A P. XIII.

Of these Things that are least in Nature.

Emperocles, That precedaneous to the Four Elements he introduceth the most minute Bodies which resemble Elements, but they did exist before the Elements, having similiar parts and orbicular. Heraclitus he brings in the smallest Fragments and those Indivisible.

C H A P. XIV.

Of Figures.

A Figure is the exterior Appearance, the circum-
scription and the boundary of a Body; the Py-
thagoreans, That the Bodies of the Four Elements are
Spherical, Fire being in the supremest place only excep-
ted, whose Figure is Conical.

C H A P. XV.

Of Colours.

Colour is the visible quality of a Body, the Pytha-
goreans called Colour the extimate appearance of a
Body; Empedocles, that which is consequentious to the
passages of the Eye; Plato, that they are Fires emitted
from Bodies which have parts harmonious for the
sight; Zeno the Stoic, that Colours, they are the first Fi-
gurations of matter; the Pythagoreans, that Colours are
of four sorts, White and Black, Red and Pale, and
they derive the variety of Colours of the Elements from
the

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the diversity of the Animals, and the variety of the
Places and Airs in which they live and are bred.

C H A P. XVI.

Of the Division of Bodies.

THE Disciples of *Thales* and *Pythagoras* granting all
Bodies are passible and divisible unto Infinity, yet
that Atoms and indivisible Parts are there fixed, and ad-
mit not of a division into Infinity: *Aristotle*, that all
Bodies are potentially but not actually divisible into In-
finity.

C H A P. XVII.

How Bodies are mixt and contemperated one with another.

THE Ancient Philosophers, That the mixture of
Elements proceeded from the Alteration of Qua-
lities, but the Disciples of *Anaxagoras* and *Democritus* by
the various dispositions of parts one with another; *Empe-
docles* he composes the Elements of the smallest bulks,
those which are the most minute and may be termed the
Element of Elements; *Plato* assigns three Bodies, but he
will not these to be Elements, nor properly so called Air,
Fire and Water are mutable into one another, but the
Earth is mutable into none of these.

CHAP. XVIII,

Of a Vacuum.

ALL the natural Philosophers from *Thales* to *Plato* making a diligent inquisition into Nature rejected a *Vacuum*; *Empedocles*, that there is nothing of a Vacuity in Nature, nor any thing superabundant; *Lucippus*, *Democritus*, *Demetrius*, *Metrodorus*, *Epicurus*, That there are Atoms, which considering the vastness of their numbers are infinite, and that a *Vacuum* is infinite in its magnitude; the *Stoicks*, that within the compass of the World there is no *Vacuum*, but beyond it the *Vacuum* is infinite. *Aristotle*, that the *Vacuum* beyond the World is so great, that the Heaven has liberty to breath into it, for the Heaven is fiery.

CHAP. XIX.

Of Place.

Platon to define place calls it that thing which in its bosom receives Forms and Ideas, for he uses a Metaphor taken from Matter, and that it is as a Nurse or Receptacle of Beings. *Aristotle*, That it is the Ultimate superficies of the circumambient Body, contiguous to that which it doth encompass.

CHAP. XX.

Of a Region or Capacity.

THE *Stoicks* and *Epicureans* make a Place, a *Vacuum* and a Region to differ, a *Vacuum* is that which is void

void of any thing that may be called a Body, Place is that which is possest by a Body, a Region that which is partly filled with a Body, as Wine in a Cask.

C H A P. XXI.

Of Time.

IN the Sence of Pythagoras, Time is that Sphere which incompasseth the World. *Plato*, That it is Eternity represented to us by motion, or the Motion of the world, by several distances and intervals. *Eratosthenes*, That it is the Solar Motion.

C H A P. XXII.

Of the Essence of Time and Nature.

Plato, That the heavenly Motion is Time. The Stoicks are divided, many of whom affirm that Motion it self is Time: Others of them think that Time had no beginning. *Plato*, That Time had its Original from an Intelligencie.

C H A P. XXIII.

Of Motion.

Plato and Pythagoras, That Motion is a verisity and alteration in matter: *Aristotle*, That it is the actual Operation of that which may be moved. *Democritus*, that there is but one sort of motion, and it is that which is oblique. *Epicurus*, that there are two species of Motion,

one

one perpendicular and the other oblique. *Heraclitus*, that there is one species of Motion, which is obvious only to Reason, the other to Sence. *Heraclitus* utterly denies that there is any thing of quiet or repose in Nature; for that is the state of the dead, one sort of Motion is Eternal which he assigns to Beings Eternal, the other corruptible to those things which are Corruptible.

CHAP. XXIV.

Of Generation and Corruption.

Parmenides, *Melissus* and *Zeno* deny that there are any such things as Generation and Corruption; for they suppose that the Universe is unmoveable. *Empedocles*, *Epicurus* and other Philosophers that combine in this, that the World is fram'd of small corporeal Particles meeting together; these affirm that Corruption and Generation are not so properly to be accepted, nor do they consist in any alteration according to their Qualities, but there are conjunctions and separations which are made according to quality by coalition or disjunction. *Pythagoras*, and all those who take for granted that Matter is subject to Mutation, they say that Generation and Corruption are to be accepted in their proper sence, and that they are accomplished by the alteration, mutation and dissolution of Elements.

CHAP. XXV.

Of Necessity.

Tales, that Necessity is Omnipotent, and that it exerciseth an Empire over every thing. *Pythagoras*, that

that the World is invested by Necessity. *Parmenides* and *Democritus*, that there is nothing in the World but what is necessarily, and that this same necessity is otherwise called Fate, Justice, Providence and the Architect of the World.

C H A P. XXVI.

Of the Nature of Necessity.

BUT *Plato* distinguisheth and refers some things to Providence, others to Necessity. *Empedocles*, he makes the nature of Necessity to be that cause which employs Principles and Elements. *Democritus*, he makes it to be a resistance, impulse and force of Matter. *Plato*, sometimes that Necessity is Matter, at other times, that it is the habitude or respect of the efficient cause towards Matter.

C H A P. XXVII.

Of Destiny or Fate.

Heraclitus who attributes all things to Fate, he makes Necessity to be the same thing with it. *Plato*, he admits of a Necessity in the Minds and Conversation of Men; but yet he introduceth a Cause which flows from our selves. The *Stoicks* in this agreeing with *Plato*, that Necessity is a cause invincible and violent, that Fate is the ordered complication of causes in which there is an intexture of those things which proceed from our own determination, so that there are these differences in things, some are to be attributed to Fate, others not.

C H A P.

C H A P. XXVIII.

Of the Nature of Fate.

According to *Heraclitus*, the Essence of Fate is a certain Reason which penetrates the Substance of every Being, and this is an *AEtherial Body*, containing in it self that seminal Faculty, which gives an Original to every Being in the Universe. *Plato*, that it is the Eternal Reason and the Eternal Law of the Nature of every Being: *Chrysippus*, that it is a spiritual Faculty, which in due order doth manage and rule the Universe: Again, in his Book stiled the Definitions, that Fate is the reason of the World, or that it is that Law whereby Providence rules and administers every thing that is in the World; or it is that Reason by which all things have been produced: The *Stoicks* that it is a chain of Causes, that is, it is an order, connexion of Causes which cannot be resisted. *Possidonius*, That it is a Being the third in degree from *Jupiter*, the first of Beings is *Jupiter*, the second Nature, and the third Fate.

C H A P. XXIX.

Of Fortune.

Plato, That it is a cause which is accidentally, or that whereby things proceed from the Election and Counsel of Men. Aristotle that there is one cause fortuitous in those things which are done by an Impulse; and that for some Reason, and this cause is uncertain and unstable; there's a great deal of difference betwixt that which flows from the free-will of a Man, and that which falls out by blind Fortune; for that which is fortuitous

tuitous, that may be from the free-will of Man, and that only is in things practical, but what is arbitrarily is not fortuitously, that which is by Chance is in rational Beings irrational and inanimate. *Epicurus*, That it is the cause not always consistent, but various as to Persons, Times and Manners. *Anaxagoras* and the *Stoics*, That it is that cause which human Reason cannot comprehend, for there are some things which proceed from necessity, some things from choice and free will, some things from Fortune, some from Election, some from Fate.

C H A P. XXX.

Of Nature.

Empedocles, that Nature is nothing else but the mixture and separation of the Elements, for thus he writes in the first Book of his natural Philosophy,

*That which we Mortals Nature call
We err, there's no such thing at all :
Nature gives neither Life nor Breath,
Mutation makes us Die or Breath ;
Atoms have a certain separation,
From this Nature takes its Appellation.*

Anaxagoras is of the same Opinion, 'That Nature is Coalition and Separation, and thus are Generation and Corruption.

LIBER

LIBER II.

Having finished my dissertation concerning Principles and Elements, and those Things which chiefly appertain to them, I will turn my Pen to discourse of those things which are produced by them, and will take any beginning from this World, which contains and compasseth all Beings.

CHAP. I.

Of this World.

Pythagoras was the first Philosopher that stiled this World *μεγαλον* (i.e.) the Embracer of all things, and gave it in his own Language the Name of *κόσμος*, from the Order and Beauty of it, for so that word signifies. *Thales* and his Followers say the World is one. *Democritus*, *Epicurus* and their Scholar *Metrodorus* affirm, That there are infinite Worlds in an infinite space, for that infinite *Vacuum* in its whole extent contains them. *Empedocles*, That the Circle which the Sun makes in its motion circumscribes the World, and that same Circle is the utmost bound of the World. *Sehucus*, That the World knows no limits. *Diggenes*, That the Universe is infinite, but this World is terminated. The *Stoicos*, they make a difference between that which is call'd the Universe, and that which is called the whole World; the Universe is that infinite space consider'd with the *Vacuum*, the vacuity being removed, gives the right conception of the World; so that the Universe and the World are not the same thing.

CHAP.

C H A P. II.

Of the Figure of the World.

THE Stoicks say that the figure of the World is Spherical, others that it is Conical, others Oval. *Epicurus*, That the figure of the World may be Globular or that it may admit of other shapes.

C H A P. III.

Whether the World be an Animal.

Democritus, Epicurus and those Philosophers who introduc'd Atoms and a Vacuum ; they affirm, That the World is not an Animal, nor govern'd by any wise Providence, but that it is managed by Nature, which is void of Reason ; all the other Philosophers affirm that the World is informed with a Soul, and govern'd by Reason and Providence. Aristotle being excepted, who is somewhat different, he is of opinion that the whole World is not acted by a Soul in every part of it, nor hath it any Sensitive, Rational or Intellectual Faculties, nor guided by Reason and Providence in every part of it, of all which the heavenly Bodies are made partakers ; for the Circum-ambient Spheres are animated and are living Beings ; but those things which are about the Earth are void of those Endowments, and though those terrestrial Bodies are of an orderly disposition, yet that is casual and not primogenial.

C H A P.

C H A P. IV.

Whether the World is Eternal and Incorruptible.

Pythagoras and *Plato*, That the World was framed by God, and in being Corporeal is obvious to the Sences, and in its own Nature is obnoxious to Destruction, but it shall never perish, it being preserved by the Providence of God. *Epicurus*, That the World had a beginning, so shall have an end, like as Plants and Animals have. *Zenophanes*, That the World never had a beginning, is eternal and incorruptible. *Aristotle*, That part of the World which is sublunary is obnoxious to passions, and their Terrestrial Beings find a decay.

C H A P. V.

Whence doth the World receive its Nutriment?

Aristotle, That if the World be nourished it will likewise be dissolved, but if it requires no aliment it will therefore be eternal. *Plato*, That this very world prepares for it self a nutriment, by the alteration of those things which are corruptible in it. *Philolaus*, That a Destruction happens to the World two manner of ways; either by Fire falling from Heaven, or by the sublunary Water being powred down through the whirling of the Air, and the Exhalations proceeding from thence, or the Element of the World.

C H A P. VI.

From what Element God did begin to raise that Fabric of the World.

THE Natural Philosophers pronounce that the forming of this World took its Original from the Earth, it being its Centre, for the Centre is the principle part of the Globe. *Pythagoras* from the Fire and the fifth Element; *Empedocles*, he determines, That the first and principle Element is the *Aether*, then Fire, after that the Earth, which Earth being strongly compacted, by the force of a violent circumlation, Water springs from it, the Exhalations of which Water doth produce the Air, the Heaven it took its Origin from the *Aether*, and Fire gave a Being to the Sun; those things that are nearest to the Earth, are composed of those Beings which are the Remainders. *Plato*, that the visible World was framed after the Exemplar of the intellectual World, the Soul of the visible World was first produced, then the Corporeal Figure, the first of which was Fire and Earth, the second Air and Water. *Pythagoras*, That the Earth was formed of five solid Figures which are called Mathematical, the Earth was produced by the Cube, the Fire by the *Pyramide*, the Air by that Figure which hath Eight Sides, the Water of that which hath Twenty, and that the Globe of the Universe is composed of that which hath Twelve Sides. In all these *Plato* hath the same Sentiments with *Pythagoras*.

N

C H A P.

CHAP. VII.

In what Form and Order the World was Composed.

Parmenides, That there are small Coronets alternately twisted one within another, made up of a thin, others of a condensed matter, and they are mix'd mutually together of light and of darkness, and between them there is a solid Substance existing, which like a firm Wall surrounds these Coronets. *Leisippus* and *Democritus*, that they cover the World as in a Circle, like as a Garment and Membrane. *Epicurus*, That that which bounds some of the World, is of a thin, and that which limits other parts of the World is gross and condensed, and of these some are in Motion, or fixed. *Plato*, That Fire takes the first place in the World, the second the Æther, after that the Air, under that the Water, the last place the Earth possesteth; sometimes he puts the Æther, and the Fire in the same place. *Aristotle* gives the first place to the Æther, as that which is impassible, it being a kind of the fifth Body, after which he placeth those that are passible, Fire, Air and Water, and last of all the Earth, to those Bodies that are accounted Cœlestial, he assigns a Motion that is circular, but to those that are seated under them, if they be light Bodies an ascending, if heavy, a descending Motion. *Empedocles*, That the places of the Elements are not always fixed and determined, but they all succeed one another in their respective Stations.

CHAP.

C H A P. VIII.

What is the Cause of the Worlds Inclination.

Dogenes and *Anaxagoras*, That after the World was composed, and that the Earth had produced living Creatures, the Earth, out of its own propensity, made an Inclination towards the South, perhaps this may be attributed to a wise Providence, that thereby some parts of the World may be habitable, others inhabitable, according as the various Climates are affected with a rigorous cold, or a scorching heat, or a just temperament of Cold and Heat. *Empedocles*, that the Air yielding to the impetuous force of the solar rays, the Bears received an inclination, whereby the Northern parts were exalted, the Southern depressed, by which means the whole World received its Inclination.

C H A P. IX.

Of that thing which is beyond the World, and whether it be a Vacuum or not.

Pythagoras and his Followers, that beyond the World there is a *Vacuum*, into which and out of which the World hath its Respiration. The *Stoicks*, That there is a *Vacuum* into which the infinite Space by a Conflagration shall be dissolv'd. *Possidonius*, Not an infinite *Vacuum*, but as much as suffices for the dissolution of the World, and this he asserts in his First Book concerning the *Vacuum*. *Aristotle affirms*, That there is a *Vacuum*. *Plato concludes*, That neither within nor without the World there is any *Vacuum*.

C H A P. X.

What parts of the World which are on the right Hand, and what parts are on the Left.

Pythagoras, Plato and Aristotle the Eastern parts of the World, from whence motion commences are of the Right, those of the Western, are of the Left-hand of the World. Empedocles, those that are of the Right-hand, are those parts which appertain to the Summer Solstice, those of the Left to the Winter.

C H A P. XI.

Of Heaven, what is its Nature and Essence.

Anaximenes, the utmost Circumference of Heaven is of a terrestrial Constitution. Empedocles, That the Heaven is a solid substance, and hath the form and hardness of Cristal, it being composed of the Air and compacted by Fire; and in both the Hemispheres invests the Elements of Air and Fire. Aristotle, That it is formed by the fifth Body, and by the mixture of extreme heat and cold.

C H A P. XII.

Into how many Circles is the Heaven distinguished; Or of the Division of Heaven.

THales, Pythagoras and the Followers of Pythagoras, do distribute the Universal Globe of Heaven into five Circles, which they denominate *Zones*, one of which

is called the *Artic Circle*, which is always conspicuous to us, another is the Summer Tropic, another is the Solstice, another is the Winter Tropic, another is the Antarctic Circle, which is always obscure to us. The Oblique Circle called the *Zodiac*, is placed under the three that are in the midst, and being in a Transverse Motion, gently toucheth them all. Its supposed that *Pythagoras* made the first discovery of the Obliquity of the *Zodiac*, but one *Oenipodes of Chaios* challenges to himself the Invention of it.

CHAP. XIII.

What is the Essence of the Stars, and how they are composed.

Thales, That they are Earthly Globes set on Fire. **E**mpedocles, That they are fiery Bodies arising from that Fire which the Æther embraced within it self, and did shatter in pieces, when the Elements were first separated one from another. **A**naxagoras, the circumambient Æther is of a fiery Substance, by a vehement force in its whirling about, did tear Stones from the Earth, and by its own power set them on Fire, and established them as Stars in the Heavens. **D**iogenes thinks they resemble Pumic Stones, and that they are the breathings of the *World*, again he supposeth that they were some invisible Stones, falling from Heaven upon the Earth, and there quenched as it happened in the River *Egos*, into which a stony Star resembling Fire did fall. **E**mpedocles, That the fixed Stars are fastned by Christal, but that the Planets are loosed. **P**lato, That the Stars for the most part are of a fiery Nature, but they are made partakers of another Element, with whom they are mixed after the resemblance of Glue. **Z**enophanes, That they are composed of inflamed Clouds, which in

the day time are quenced, and in the night are kindled again, the like we see in Coals, that the rising and setting of the Stars is nothing else but the Quenching and Kindling of them. *Heraclitus* and the *Pythagoreans*, that every Star is a World in an infinite *Aether*, and incompasseth the Air, the Earth and the *Aether*, this opinion is reported to be found in the Verses of *Orpheus*, for they suppose that each of the Stars do make a World. *Epicurus* condemns none of these Opinions, for he embraces any thing that is possible.

CHAP. XIV.

Of what Figure the Stars are.

THE Stoics, that the Stars are of a Circular Form, like as the Sun, the Moon and the World. *Cleanthes*, that they are of a Conical Figure. *Anaximenes*, that they are fastned as Nails in the Chrystalline Firmament, some others, that they are Fiery Plates of Gold, resembling Pictures.

CHAP. XV.

Of the Order and place of the Stars.

Zenocrates, that the Stars are moved in one and the same Superficies, the other *Stoics* say, that they are moved in various Superficies, some being superior, others inferior. *Democritus*, that the fixed Stars are in the highest place, after those the Planets, amongst which in their order, the *Sun*, *Venus* and the *Moon*. *Plato*, that the first under the sight of the fixed Stars, that makes its appearance is *Pheno* the Son of *Saturn*, the second *Phaeton* the

the Son of *Jupiter*, the third the Fiery which is the Son of *Mars*, the fourth the Morning Star, which is the Son of *Venus*, the fifth the Shining Star, and that is the Son of *Mercury*; in the sixth place is the *Sun*, the seventh the *Moon*. *Plato* and some of the Mathematicians conspire in the same opinion, others place the *Sun* as the Center of the Planets. *Anaximander*, *Metrodorus* Native of *Chios* and *Crates* assign to the *Sun* the superior place, after him the *Moon*, after them the fixed Stars and Planets.

C H A P. XVI.

Of the Motion and Circulation of the Stars.

Anaxagoras, *Democritus* and *Cleanthes*, that all the Stars have their motion from East to West. *Alcmeon* and the Mathematicians, that the Planets have a contrary Motion to the fixed Stars; in opposition to them are carried from the West to the East. *Anaximander*, that they move under those Circles and Spheres on which they are placed. *Anaximenes*, that they are turned under and about the Earth. *Plato* and the Mathematicians, that the *Sun*, *Venus* and *Mars* retain the same equal measures in their Motions.

C H A P. XVII.

Whence do the Stars receive their Light.

Metrodorus, that all the fixed Stars derive their light from the Sun. *Heraclitus* and the Stoicks, that Earthly Exhalations are they by which the Stars are nourished. *Aristotle*, that the Heavenly Bodies require no

nutriment, for they being Eternal cannot be obnoxious to Corruption. *Plato* and the *Stoicks*, that the whole World and the Stars are fed by the same things.

CHAP. XVIII.

What are those Stars which are called the Dioscuri, the Twins or Castor and Pollux.

Zenophanes that those which appear as Stars in the tops of Ships are shining Clouds carried by an unknown motion; Metrodorus, that the Eyes of frightened and astonished people emit those Lights which are called the *Twins*.

CHAP. XIX.

How Stars Prognosticate, and what is the cause of Winter and Summer.

PLATO, that the Summer and Winter Indications proceed from the Rising and Setting of the Stars (that is) from the Rising and Setting of the Sun, the Moon and fixed Stars, Anaximenes that the Moon in this is not at all concerned, but that it is wholly performed by the Sun, Eudoxus and Aratus assign it in common to all the Stars, for thus they sing :

Thundring Jove, Stars in Heav'n hath fixt
And them in such beauteous order mixt
Which yearly future things predict.

CHAP.

C H A P. XX.

Of the Essence of the Sun.

A *Naximander*, that the *Sun* is a Circle eight and twenty times bigger than the Earth, and it very much resembles the *Nave* of a Chariot-Wheel which is hollow and full of Fire, the Fire of which appears to us through its mouth, as by a Pipe that is burning, and this is the *Sun*. *Zenophanes*, that the *Sun* is constituted of small bodies of Fire compacted together and raised from a moist Exhalation which preses upon, and gathers about the *Sun*, or that it is a Cloud infired: The *Stoicks* that it is an Intelligent flame proceeding from the Sea: *Plato* that it is composed of abundance of Fire: *Anaxagoras*, *Democritus* and *Metrodorus*, that it is an infired Stone, or a Burning Globe: *Aristotle*, that it is a Sphere formed out of the fifth Body: *Philolaus* the Pythagorean that the *Sun* shines as Chrystal which receives its splendour from the Fire of the World and so reflecteth its light upon us, so that the body of Fire which is Coelestial hath a resemblance with the *Sun*, and reflecting from its own light, from it self upon the *Sun* as upon a Glass, and this we call the *Sun*, which is the Image of its resemblance, or the Type of the Prototype. *Empedocles*, that there are two *Suns*, the one the Prototype, which is a Fire placed in the other Hemisphere which it totally fills and is always ordered in a direct opposition to the reflection of its own light, so that the *Sun*, which is visible to us is formed by that splendour which is in the half part of the other Sphere, the air of which being full of a mixture of heat, the Orbicular Earth giving a Reflection, it becomes the exact Copy of the Chrystalline *Sun*, to give briefly the full Serice, the *Sun* is nothing else but the light and brightness of that Fire which encompasseth the Air. *Epicurus*

cucus that it is an Earthly bulk well compacted resembling a Pumice-Stone, or a Spunge, and being kindled by Fire it receives its light into its Pores.

C H A P. XXI.

Of the Magnitude of the Sun.

A Naximander, That the *Sun* in greatness is equal to the Earth, but if you respect that Circle from whence it receives its perspiration, and in which it is moved 'tis seven and twenty times larger than the Earth. *Anaxagoras*, That it is far greater than *Peloponnesus*. *Heraclitus*, That it is no broader than a Man's Foot. *Epicurus*, he equally embraceth all the foresaid Opinions, That the *Sun* may be of magnitude as it appears, or it may be somewhat greater or somewhat less.

C H A P. XXII.

What is the Figure or Shape of the Sun.

A Naximenes, That in its dilatation it resembles a Leaf. *Heraclitus*, That it hath the shape of a Boat and is somewhat crooked. The *Stoicks*, That it is Spherical, and it is of the same Figure with the World and the Stars. *Epicurus*, That the recited *Dogmas* may be defended.

C H A P.

C H A P. XXIII.

Of the turning and returning of the Stars or the Summer and Winter Solstice.

Anaximenes, That the Stars are forced by a condensed and resisting Air. Anaxagoras, By the repelling force of the Northern Air, violently pushed on by the Sun, is rendred more condensed and powerful. Empedocles, That the Sun is hindred from a continual direct course by its Spherical Vehicle, and by the two Circular Tropics. Diogenes, That the Sun when it comes to its utmost declination is extinguished, a rigorous cold damping the heat. The Stoicks, That the Sun maintains its course only through that space in which its Element is seated, let it be the Ocean or the Earth by the Exhalations proceeding from these it is nourished. Plato and Aristotle, That the Sun receives a Transverse motion from the Obliquity of the Zodiac which is guarded by the Tropics, all these the Globe clearly manifest.

C H A P. XXIV.

Of the Eclipse of the Sun.

THALES was the first who affirmed, That the Eclipse of the Sun was caused by the Moon's running in a perpendicular Line under it; for the Moon in its own nature is Terrestrial, by Glasses it's made perspicuous that when the Sun's Eclipsed the Moon is in a direct Line below it. Anaximenes, That the Sun is Eclipsed when the Fiery mouth of it is stopped and hindred from perspiration. Heraclitus, 'Tis after the manner of the turning of a Boat when the Concave as to our sight appears

pears uppermost, and the Convex nethermost. *Zenophanes*, The *Sun* is Eclipsed when extinguished, he gives a farther account of the Eclipse of the *Sun*, which remains for a whole Month, and again of another sort of Eclipse which changeth the Day into Night, the cause of which is the invisible concourse of condensed Clouds, which cover the Orb of the *Sun*. *Aristarchus* placeth the *Sun* amongst the fixed Stars, that the Earth is moved about the *Sun* by its inclination and vergency towards it, intercepts its light, and shadows its Orb. *Zenophanes*, That there are many *Suns* and many *Moons* according as the Earth is distinguished by Climates, Circles and Zones. At some certain time the Orb of the *Sun* falling upon some distinct part of the habitable World, wanders in a *Vacuum*, and becomes Eclipsed. The same person affirms that the *Sun* proceeding in its motion in the infinite space appears to us to move orbicularly, when truly it receives that representation from its infinite distance from us.

C H A P. XXV.

Of the Essence and Magnitude of the Moon.

A *Naximander*, That the Circle of the *Moon* is nineteen times bigger than the Earth and resembles the *Sun*, its Orb being full of Fire and in it suffers an Eclipse, which he describes by the divers turning of a Chariot-wheel, in the midst of it there being an hollow Nave replenished with Fire which hath but one way of perspiration. *Zenophanes*, that it is a condensed Cloud. The *Stoicks* that 'tis mixed of Fire and Air. *Plato*, That it is a Body of the greatest part Fiery. *Anaxagoras* and *Democritus*, That it is a solid condensed and Fiery Body in which there is Champaign Countries, Mountains and Valleys. *Heraclitus*, That it is an Earth covered with a bright

bright Cloud. *Pythagoras*, That the Body of the *Moon* was of a Fiery Nature. The *Stoicks* declare that in magnitude it exceeds the Earth as much as the *Sun* it self doth. *Parmenides*, That it is equal to the *Sun* from whom she receives her Light.

C H A P. XXVI.

Of the Figure of the Moon.

THE *Stoicks*, That it is of the same Figure with the *Sun*, Spherical. *Empedocles*, That the Figure of it resembles a Quoit. *Heraclitus*, A Boat; others a Cylinder.

C H A P. XXVII.

From whence is it that the Moon receives her Light.

A*Naximander*, That she gives Light to her self, but it is more slender and faint. *Antipho*, That the *Moon* shines by its own proper Light, but it absconds it self; the Solar Beams darting on it obscures it. Thus it Naturally happens, that a more vehement Light puts out a weaker, the same is seen in other Stars. *Thales* and his Followers, That the *Moon* borrows all her Light of the *Sun*. *Heraclitus*, That the *Sun* and *Moon* are after the same manner affected, in their Configurations, are shaped like Boats, and are made Conspicuous to us, they receiving their Light from moist Exhalations; the *Sun* appears to us more resplendent, by reason 'tis moved in a clearer and purer Air, the *Moon* appears more duskyish; it being carried in an Air more troubled and gross.

C H A P.

C H A P. XXVIII.

Of the Eclipse of the Moon.

A *Naximenes*, That the Mouth of the Nave of the Wheel, about which the *Moon* is turned, being stopped is the cause of an Eclipse. *Berasus*, That it proceeds from the turning of the dark side of the *Lunar Orb* towards us. *Heraclitus*, That it is performed just after the manner as a Boat is turned upside downwards. Some of the *Pythagoreans* say, That the splendor arises from the Earth, its Obstruction from its Opposition to it. Some of the *Neoteric Philosophers*, that there is such a distribution of the *Lunar Flame*, that it gradually, and in a just order, burns until it be Full Moon, in like manner, that Fire decays by degrees, until its Conjunction with the *Sun* totally extinguisheth it. *Plato*, *Aristotle* and all the *Mathematicians*, that the obscurity with which the *Moon* is every Month affected, ariseth from a Conjunction with the *Sun*, by whose more resplendent beams she is darkened, and the *Moon* is then Eclipsed when she falls upon the shadow of the Earth, the Earth interposing between the *Sun* and *Moon*, or to speak more properly, the Earth intercepting the Light of the *Moon*.

C H A P. XXIX.

Of the Phasis of the Moon, or the Lunar Aspects; or how it comes to pass, that the Moon appears to us Terrestrial.

THE *Pythagoreans*, that the *Moon* appears to us Terrestrial, by reason its inhabited as our Earth is, and in it there are Animals of a larger size, and Plants of a rarer beauty than our Globe affords, and that the Animals

mals in their Vertues and Energy, are fifteen degrees superior to ours, that they omit nothing Excrementitious, and the days are fifteen times longer. *Anaxagoras*, That the reason of the inequality ariseth from the Com-mixture of things Earthly and Cold, and that Fiery and Caligenous Matter is jumbled together, whereby the *Moon* is said to be a Star of a Counterfeit Aspect.

C H A P. XXX.

How far the Moon is removed from the Sun, or its distance from it.

THE distance of the *Moon* from the *Sun* is double to her remoteness from the *Earth*. The *Mathematician*, that her distance from the *Sun* exceeds eighteen times that of hers from the *Earth*. *Eratosthenes*, That the *Sun* is remote from the *Earth* seven hundred and eighteen thousand furlongs.

C H A P. XXXI.

First, Of the Conversion of a Year, and how many Circulations make up the great Year of every Planet.

TH E Year of *Saturn* is compleated when he has had his Circulation in the space of thirty Solar Years, of *Jupiter* in twelve, of *Mars* in two, of the *Sun* in twelve Months, in so many *Mercury* and *Venus*, the spaces of their Circulation are equal. Of the *Moon* in thirty days, in which time her course from her Prime to her Conjunction is finished; as to the great Year, some make it to consist of eight Years Solar, some of nineteen, others of fifty nine.

nine. *Heraclitus*, of eighteen thousand. *Diogenes* of three hundred sixty five added to those Years which *Heraclitus* assigns. Others there are, who lengthen it to thirty seven thousand, three hundred seventy seven Years.

L I B E R III.

IN my two precedent Treatises, having in due Order taken a Compendious View, and given an account of the Celestial Bodies, the *Moon* dividing between them and the Terrestrial. I must now Convert my Pen to Discourse in this Third Book of *Meteors*, which are Beings above the Earth, and below the *Moon*, and are extended to its size and position, which some suppose that it is the Center of the Sphere of this World, and from thence will I take my beginning.

C H A P. I.

Of the Galaxy, or the Milky-way.

THIS is a Cloudy Circle, which continually appears in the Ayr, and by reason of the whiteness of its Colours is called, *The Galaxy*, or, *The Milky way*. Some of the Pythagoreans say, That when *Phaeton* set the World on Fire, that a Star falling from its own place in its Circular passage through the Region, caused an Inflammation; Originally it was the first course of the *Sun*, others, that it is an Image as in a Looking-Glass, occasioned by the *Sun's* reflecting its Beams towards the Heavens, and this appears in the Clouds, and in the Rain-bow. *Metrodorus*, That 'tis merely the Solar course, or the motion of the *Sun* in its own Circle. *Parmenides*, That the mixture of a thick

thick and thin substance gives it a Colour which resembles Milk. *Anaxagoras*, The Sun moving under the Earth, and not being able to enlighten every place, the shadow of the Earth being cast upon the part of the Heavens, makes the Galaxy. *Democritus*, that it is the splendor which ariseth from the Coalition of many small Bodies, which being firmly united amongst themselves, do mutually enlighten one another. *Aristotle*, That 'tis the Inflammation of dry, copious and coherent Exhalations, after which manner the Fiery Comets, whose seat is beneath the *Aether*, and Planets are produced. *Poseidonius*, That it is a Combination of Fire, and it exceeds a Star in brightness, the splendor of it being more condensed.

C H A P. II.

Of Comets and shooting Fires, and those which resemble Beams.

A Comet is one of those Stars which do not always appear, but after they have run through their determined course, they then rise, and are visible to us; others, that it is the Refraction of our Eyes upon the Sun, and gives the resemblance of Comets, much after the same manner, as Images are reflected in Looking-glasses. *Democritus*, that two or more Stars being in Conjunction by their united light make a Comet. *Aristotle*, That it is a Fiery Coalition of dry Exhalations. *Strato*, That it is the light of the Star darting through a thick Cloud that hath invested it; this is seen in Light-shining through *Lanthorns*. *Heraclides*, Native of *Pontus*, that it is a lofty Cloud inflamed by a sublime Fire, the like causes he assigns to the bearded Comet, to those Circles that are seen about the Sun or some other Stars, or those *Meteors* which resemble Pillars or Beams, and all other which are of this kind: this way unanimously go all the Perse-

pætētis. These *Meteors* being formed by the Clouds, do differ according to their various Configurations. *Boethius,* That it is a Phantasie presented to us by a relaxed Air. *Diogenes,* That Comets are Stars. *Anaxagoras,* That those stiled Comets shooting through the *Æther* Air, whirled up and down like Sparks, and therefore soon extinguished. *Metrodorus,* that it is a forcible Illapse of the *Sun* upon Clouds which make 'em to sparkle as Fire. *Zenophanes,* That all such *Fiery Meteors* are nothing else but the Conglomeration of infired Clouds, and the flashing motions of them.

C H A P. III.

*Of violent Eruption of Fire out of the Clouds. Of Lightning.
Of Thunder. Of Hurricanes. Of Whirlwinds.*

A *Naximander,* That all these by the Wind after this manner are produced; the Wind being by condensed Clouds inclosed, violently endeavours to make its passage, and in breaking through the Cloud, gives the noise by the minuteness and levity of its parts, and by dividing the Cloud, because of the blackness of it, gives a resplendent Flame. *Metrodorus,* When the Wind falls upon a Cloud, whose densing firmly compacts it, by breaking the Cloud, causeth a great noise, by striking and dividing the Cloud it gives the Flame, in the swiftness of its motion the *Sun* imparting heat to it, throws out Thunder: the faint and weak declining of the Thunder ends in a violent Tempest. *Anaxagoras,* When Heat and Cold meet, and are mixed together, that is, *Æthereal* parts with Airy by a great noise of Thunder is produced, but the blacknes of a Cloud by reason of its Colour, flashings of Fire issue out of it; the full and great splendor is Lightning, the more inlarged and imbodyed

Fire

Fire becomes a Whirl-wind, the Cloudiness of it gives the Hurricane. The *Stoicks*, that Thunder is the clashing of Clouds one upon another, flashings of Light is their Fiery Inflammation, their more rapid splendor gives the Lightning, the faint and weak the Whirl-wind. *Aristotle*, That all these proceed from dry Exhalations, which if they meet with moist Vapours, and forcing their passage, by the breaking of them gives the noise of Thunder, they being very dry, take Fire, and that makes Lightning, Tempests and Hurricanos arise from the plenitude of Matter, which each draw to themselves, the hotter parts attracted, make the Whirl-wind, the duller the Tempests.

C H A P. IV.

Of Clouds, Rain, Snow and Hail.

A Naximenes, The Air being very much condensed by it, the Clouds are formed, this Air being more compacted Rain is compressed through it, when Water in its falling down freezeth, then Snow is generated, when it is encompassed with a moist Air, 'tis Hail. *Metrodorus*, a Cloud is composed of a Watery Exhalation carried into a higher place. *Epicurus*, That they are made of Vapours, Hail and Snow are formed in a round Figure, being in their long descent pressed upon by the Circumambient Air.

C H A P. V.

Of the Rain-bow.

THose things which affect the Ayr in the Superior Places of it, are of two sorts; some have a real

subsistence, such are Rain and Hail; others, not those who enjoy not a proper subsistence, are only in appearance, of this sort is the Rain-bow: thus the continent to us that sail seems to be in motion. *Plato*, That Men admiring it, feigned that it took Origination from one *Thaumantas*, which word signifies admiration.

*Jove Paints the Rain-bow with a Purple Dye,
Alluring Man to cast his wandring Eye.*

Others therefore Fabled, that the Bow hath a Head like a Bull, by which it swallows up Rivers; but what's the cause of the Rain-bow? 'Tis evident, that what apparent things we see, they come to our Eyes in right or crooked Lines, or by Refraction; those which are Incorporeal, and to Sense obscure, but to Reason they are obvious; those which are seen in right Lines, those appear in Pellucid Horns, or Resplendent Stones: for all the parts of these things are very fine and tenuous, but those which are appearing in crooked Lines are in Water, the thickness of the Water presents them bended to our sight; This is the Reason that Oars in themselves straight, when put into the Sea appear to us crooked. The third manner of our seeing is by Refraction, and this is perspicuous in Looking-glasses; after this third sort the Rain-bow is affected, we conceive it is a moist Exhalation converted into a Cloud, and in a short space 'tis dissolved into small and moist drops, the Sun declining towards the West, it will necessarily follow, that the whole Bow is seen opposite to the Sun; for the Eye being directed to those drops receives a reflection, by this means the Bow is formed: The Eye doth not consider the Figure and Form but the Colour of these Drops, the first of which Colours is a shining Red, the second a Purple, the third is Skie-Colour and Green. Let us consider whether the reason of this Red-shining colour, be the splendor of the *Sun* falling upon these small drops, the whole body of light being

ing refracted, this bright Red colour is produced, the second part being troubled and a light languishing in the drops, the colour becomes Purple; for the Purple is the faint Red, but when the third part is more and more troubled, then it is changed into the Green colour, and this proved by other effects of nature, if any one shall put water in his mouth and spit it out, so opposite to the *Sun* that its rays may be refracted on the drops, he shall see the resemblance of a Rain-bow, the same appears to men that are blear-Ey'd, when they fix their watery Eyes upon a Candle. *Anaximenes*, thinks the Bow is thus formed, the *Sun* casting its splendor upon a thick, black and gross Cloud, the Rays not being in a capacity to penetrate beyond the Superficies. *Anaxagoras*, The Solar Rays being reflected from a condensed Cloud, the Star being placed directly opposite to it, forms the Bow after the mode of the repercussion of a Looking-Glass, after the same manner he assigns the Natural cause of the *Parelia* or Mock-Suns, which are often seen in *Pontus*. *Metrodorus*, When the *Sun* casts its splendor through a Cloud, the Cloud gives it self a Purple, and the light a Red colour.

CHAP. VI.

Of Meteors which resemble Rods, or of Rods.

THese Rods and the Mock-Suns are constituted of a double Nature, a real subsistence, and a meer appearance; of a real subsistence, because the Clouds are the Object of our Eyes: Of a meer appearance, for their proper Colour is not seen, but that which is not Adventitious, the like affection Natural and Adventitious, in all such things do happen.

C H A P. VII.

Of Winds.

A Naximander, That Wind is a fluid Ayr, the Sun putting into motion, or melting the moist, subtle and moist parts of it. The Stoicks, All Winds are a flowing Ayr, and from the Diversity of the Regions, whence they have their Origen, receive their Denomination as from darkness, and the West the Western Wind from the Sun, and its rising the Eastern, from the North the Northern, and from the South the Southern Winds. Metrodorus, moist Vapours heated by the Sun, are the cause of the impetuosity of violent Winds. The Etesian, or those Winds which annually Commence about the rising of the Little Dog, the Air about the Northern Pole being more compacted, the Sun returning from the Solstice those Winds become more vehement,

C H A P. VIII.

Of Winter and Summer.

E Mpedocles and the Stoicks, that Winter is caused by the thickness of the Air prevailing and mounting upwards, and Summer by Fire it falling downwards.

This description being given by me of Meteors, or those things that are above us, I must pass to those things which are Terrestrial.

C H A P.

C H A P. IX.

Of the Earth what is its Nature and Magnitude.

Thales and his Followers, that there is but one Earth
 Oecetes the Pythagorean that there are two Earths,
 this and the *Antipode*, or the Earth opposite to it. The
 Stoicks, That this Earth is one and that finite and limited.
 Zenophanes, That the Earth being compacted of Fire and
 Air in its lowest parts hath laid a Foundation in an infinite depth. Metrodorus, That the Earth is mere sediment
 and dregs of Water as the Sun is of the Air.

C H A P. X.

Of the Figure of the Earth.

Thales, the Stoicks and their Followers, that the Earth
 is Globular. Anaximander, That it resembles a
 smooth stony Pillar. Anaximenes, That it hath the
 shape of a Table. Lucippus, of a Drum. Democritus,
 That it is like a Quoit broad and hollow in the
 middle.

C H A P. XI.

Of the Site and Position of the Earth.

THE Disciple of Thales, That the Earth is the Center of the Universe. Zenophanes, That it is rooted or branched in the infinite space. Philolaus the Pythagorean, gives to Fire the middle place, and that Fire is the Fire of the Universe, the second place is the Earth which

is inhabited by the *Antipodes*; the third to that Earth which we inhabit, which is seated in opposition unto, and is whirled about, the opposite, which is the reason that those which inhabit that Earth cannot be seen by us. *Parmenides* was the first that confined the habitable World to the *Zones*, and to the *Winter* and *Summer Solstices*.

CHAP. XII.

Of the Inclination of the Earth.

Lucippus, That the Earth vergeth towards the Southern parts, by reason of the thinness and fineness that is in the South, the Northern parts are more compacted, they being congealed by a rigorous cold, but those parts of the world that are opposite are infired. *Democritus*, Because the Southern parts of the Universe being the weaker, the Earth is enlarged and bends towards the South; the Northern parts are of an unjust, the Southern of an equal temperament, and this is the reason that the Earth bends towards those parts, where the Earth is loaden with Fruits and its own increase.

CHAP. XIII.

Of the Motion of the Earth.

Most of the Philosophers say, that the Earth remains fixed in the same place. *Philolaus* the Pythagorean, that it is mov'd about the Element of Fire, spherical in an oblique Circle, the same manner of Motion the Sun and Moon have. *Heraclides of Pontus*, and *Ephantus* the Pythagorean assign a Motion to the Earth, but

but not progressive, but after the manner of a Wheel being carried on its own Axis, thus the *Sun* turns it self upon its own Centre from East to West. *Democritus*, when the Earth was first formed it had a Motion, the parts of it being small and light, but in process of time the parts of it were condensed, that by its own weight it was pos'd and fix'd.

CHAP. XIV.

Into how many Zones is the Earth divided.

Pythagoras, That as the Celestial Sphere is distributed into five Zones, into the same number the Terrestrial, which Zones are the *Arctic* and the *Antarctic* Circles, the *Summer* and *Winter* Tropics, and the *Equinoctial*, the middle of which Zones equally divides the Earth, constitutes the *Torrid Zone*, but that part of the Earth which is the *Summer* and *Winter* Tropics is habitable by reason the Air is there temperate.

CHAP. XV.

Of Earthquakes.

Thales and *Democritus* assign the cause of Earthquakes to Water. The *Stoicks*, That it is a moist vapour contain'd in the Earth, and making an irruption into the Air, and re-entering the Earth makes the Earthquake. *Anaximenes*, That the dryness and rarity of the Earth are the cause of Earthquakes, the one of which is produced by extream draught, the other by immoderate showers. *Anaxagoras*, The Air endeavouring to make a passage out of the Earth, meeting with a thick superficies, is not able

able to force its way, and so shakes the Circumambient Earth with a trembling. *Aristotle*, A cold Vapour encompassing every part of the Earth, prohibits the eva-
cuation of Vapours; for those which are hot, being in
themselves light, endeavour to force a passage upwards,
by which means the dry Exhalations being left in the
Earth, use their possible endeavour to make a passage
out, being wedged in, suffers various circumvolutions
and shakes the Earth. *Metrodorus*, Whatsoever is in its
own place is incapable of Motion, except it be pressed
upon, or drawn by the operation of another Body, the
Earth being so fitted cannot naturally be remov'd, yet
divers parts and places of the Earth may return one upon
another. *Parmenides* and *Democritus*, that the Earth be-
ing so equally poi'd may be shaken, but cannot be re-
mov'd. *Anaximenes*, That the Earth by reason of its
Latitude is born upon by the Air which presseth upon it;
others opine that the Earth swims upon the Waters as
Boards and broad Planks, and by that reason is mov'd.
Plato, That Motion is by six manner of ways upwards,
downwards, on the right-hand and on the left, behind
and before, therefore 'tis not possible that the Earth
should be moved in any of these Modes, for it is alto-
gether fixed in the lower place, and therefore cannot re-
ceive a Motion, there is no part of the Earth is so pecu-
liar in it as to make it any ways to creep, but some
parts of it are so rare and thin, that they are capable of
Motion. *Epicurus*, That the possibility of the Earth's
motion, ariseth from a thick and equeous Being, sub-
jected in the Earth, may by moving, by pushing it be
capable of its quaking, it being so compassed, and having
many passages is shaken by the Wind, which is dispers'd
through the hollow Dens of it.

CHAP. XVI.

*Of the Sea, and how it is composed, and how it becomes in
the taste bitter.*

Anaximander affirms, That the Sea is the remainder of the primogeneal humidity, the greatest part of which being dried up by the Sun, the influence of the great heat altered its quality. *Anaxagoras*, In the beginning Water did not flow, but was as a standing Pool, the circular motion of the Sun rendred it adust, the greatest part of the Water being exhaled, the residue became Salt, *Empedocles*, the sweat of the Earth burnt by the Sun, washed by the superfices of the Sea, rendred it bitter. *Antiphos*, That the sweat of that which was hot in boiling, was separated from those particles which was moist, this rowling it self upon the superfices of the Sea made the taste become bitter, and this happens in all sweats. *Metrodorus*, That the Earth by reason of its thickness, being strained through the Sea, that which was left of the Earth made the Sea salt; the same is observed in all those things which are strained through Ashes. The Schools of *Plato*, The Element of Water being compacted by the rigour of the Air became sweet, but that part of it was exhaled from the Earth, being infir'd became of a brackish taste.

CHAP. XVII.

Of Tides, or of the Ebbing and Flowing of the Sea.

Aristotle and Heraclitus, they proceed from the Sun which moves and whirls about the Winds, and these falling with a violence upon the Atlantic, it is pres-
sed

fed and swells by them, by which means the Sea flows, and their impression ceasing, the Sea retracts, hence they Ebb. *Pytheas* the Massilian, the fulness of the Moon gives the Flow, the *Wane* the Ebb. *Plato*, when the Sea is lifted up to a great height, there is a certain elevation of the Sea, which is thus caused by Orifices or Mouths of the Sea, there is a flowing, and after that a reflux or ebbing, and by this means the Seas swell and are tossed with Waves. *Timæus*, that those Rivers which fall from the Mountains of the *Celtic Gaul*, the *Atlantic* produceth a Tide. For upon their entring upon that Sea they violently press upon it, and so cause the flow, but they disimboguing themselves there is a cessation of the impetuosity, by which means the ebb is produced; *Seleucus* the Mathematician, he attributes a motion to the Earth, and thus he pronounceth, that the Moon in it's Circumlation meets and repels the Earth in its motion; between these two, the Earth and the Moon, there is a vehement wind raised and intercepted, which rushes upon the *Atlantic* Ocean gives us a probable argument that it is the cause, the Sea is troubled and moved.

CHAP. XVIII.

Of the Area, or a Circle about the Star.

THE *Area* or this Circle, a thick and dark Air intervening between the Moon or any other Star and our Eye, by which means our sight is dilated and refracted, the Rays of the Moon or Star being incident upon the outward circumference of the Orb of that Star, there presently seems a Circle to appear, and this Circle thus appearing is called the *λας*, and there is constantly such a Circle seen by us when such a density of sight happens.

LIBER

LIBER IV.

Having taken a survey of the general parts of the World, I will take a view of the particular Members of it.

CHAP. I.

Of the Overflowing of Nilus.

Thales conjectures that the *Etesian* or Anniversary Northern Winds blowing strongly against *Ægypt* does heighten the swellings of *Nilus*, the mouth of that River being obstructed by the force of the Sea rushing into it. *Euthemenes* the *Massilian* concludes, that *Nilus* being a River naturally sweet, is filled by the Ocean and that Sea which is outward from it. *Anaxagoras*, the Snow in *Ethiopia* which is froze in Winter is melted in Summer, and this makes the Inundation. *Democritus*, the Snows which are in the Northern Climates when the Sun enters the Summer *Solstice* are dissolved and diffused, from those Vapours Clouds are compacted, and these are forcibly driven by the *Etesian* Winds into the Southern parts and into *Ægypt*, from whence violent showers are poured, and by this means the Fens of *Ægypt* are filled with Water, and the River *Nilus* hath its Inundation. *Herodotus* the Historian, that the Waters of *Nilus* receive from their Fountain an equal portion of Water in Winter as in Summer; but in Winter the water appears less, because the Sun making its approach nearer to *Ægypt*, draws up the Rivers of that Country into Exhalations. *Ephorus* the Historiographer, that in Summer all *Ægypt* seems to be melted and sweats it self into water,

to

to which the thin and sandy Soils of *Arabia* and *Lybia* contribute. *Eudoxus* relates that the *Aegyptian* Priests affirms that when it is Summer to us who dwell under the Northern, it is Winter with them that inhabit under the Southern Tropic, by this means there is a various contrariety and opposition of the seasons in the year, which causes such showers to fall, that makes the waters to overflow the Banks of *Nilus*, and diffuse it self throughout all *Agypt*.

C H A P. II.

Of the Soul.

THales first pronounced that the Soul is that being which is in a perpetual motion, and that that motion proceeds from its self. *Pythagoras*, 'tis a number moving its self; he takes a number to be the same thing with a mind. *Plato*, that it is an intellectual Substance moving it self, and that motion is in a numerical harmony. *Aristotle*, that it is the first and chiefest perfection of a natural organical Body, which is enlivened by its own Vertue and Power, and this perfection must be understood by the same thing with Energy or Operation. *Dicæarchus*, that it is the harmony of the four Elements. *Aesculapiades* the Physician, that it is the concurrent exercitation of the Senses.

CHAP.

C H A P. III.

Whether the Soul be a Body, and what is the Nature and Essence of it.

ALL those that are nominated by me do affirm, That the Soul it self is incorporeal, and by its own nature is in a perpetual Motion, and in its own Essence is an intelligent substance, and retains in it self a power for natural and organisical Actions, and enjoys a life which is its perfection; the Followers of *Anaxagoras*, they conclude, that it is of an airy Species and a Body. *Democritus*, that it is a Body, for it is a fiery Composition of those things which are only perceptible by reason, and is of an inflaming Faculty. *Epicurus*, that it is constituted of four Qualities of a fiery Quality, of an aerial Quality, a Pneumatical, and of a fourth Quality which hath no name, but it contains the Virtue of the Sence. *Heraclitus*, that the Soul of the World is the exhalation which proceeds from the moist parts of it, but the Soul of Animals ariseth from Exhalations that are exteriour, and from those that are within them and are *Homogeneous* to them.

C H A P. IV.

Of the parts of the Soul.

PLATO and *Pythagoras* according to the former Discourse, the Soul distributes it self into two parts, the rational and irrational, by a more accurate and strict account the Soul is branched into three parts, they divide the unreasonable part into the concupiscent and the irascible. The *Stoicks* say the Soul is constituted of eight parts,

parts, five of which are the Senses, Hearing, Seeing, Tasting, Touching, Smelling, the sixth is the faculty of Speaking, the seventh of Generating, the eighth of Commanding : This is the principal of all by which all the other are guided and ordered in their proper Organs as we see the eight Arms of a *Pollypus* aptly disposed ; *Democritus* and *Epicurus* divide the Soul into two parts, the one rational which hath its residence in the Breast, the other irrational which is diffused through the whole structure of the Body. *Democritus*, that the quality of the Soul is communicated to every thing, yea to the dead Corpses, for they are partakers of heat and some sense, the most of both which is expired out of them.

CHAP. V.

What is the principal part of the Soul and in what part of the Body it resides.

Platon and *Democritus* places its Residence in the whole head. *Strato*, in that part of the forehead where the Eye-brows are seperated. *Erasistratus* in the *Meninx* or the *Membrane* which involves the Brain. *Herophilus*, in that *Sinus* of the Brain which is the *Basis* of it. *Parmenides*, in the Breast ; which Opinion is embraced by *Epicurus*. The *Stoicks* are generally of this Opinion, that the seat of the Soul is throughout the heart, or in those spirations which are about it. *Diogenes* in the arterial *Ventricle* of the Heart which is Animal or hath the faculty of Breathing. *Empedocles*, in the mass of the Blood ; there are, that say it is in the neck of the heart, others in the *Pericardium*, others in the *Midriff*. Certain of the *Neoterics*, that the seat of the Soul is extended from the Head to the *Diaphragma*. *Pythagoras*, the Animal part of the Soul resides in the Heart, the Intellectual in the Head.

CHAP.

C H A P. VI.

Of the Motion of the Soul.

Platon, that the Soul is in perpetual motion but that motion is not local, in that respect it is immovable. Aristotle, that the Soul is not, naturally moved, but its motion is accidental, the resemblance of which is the shadows of Bodies.

C H A P. VII.

Of the Souls Immortality.

Platon and Pythagoras, the Soul is immortal when it departs out of the Body, it retreats to the Soul of the World, which is a Being of the same Nature with it. The Stoicks when the souls leave the bodies, they are carried to divers places, the souls of the unlearned and ignorant they descend to the Coagmentation of earthly things, but the learned and vigorous fly to the Element of Fire. Epicurus and Democritus, the Soul is mortal and it perisheth with the Body. Plato and Pythagoras, that part of the Soul of Man which is rational is eternal, for though it be not God, yet it is the product of an Eternal Deity, but that part of the Soul which is divested of Reason dies.

P

C H A P.

C H A P. VIII.

Of the Sences and of those things which are the object of the Sences..

THE Stoics give this definition of Sence, 'tis that which the sensitive Organ apprehends, there are several ways of Expressing what Sence is, it is either an Habit, a Faculty, an Operation or an Imagination, for what is comprehensive of all those is effected by the sensitive Organs, which Imagination is the eighth principal thing from whence the rest are derived; these senses are intelligent Spirits by which the commanding part fixes its Office in the Organs. *Epicurus*, That Sence is a Faculty, and that which is perceived by the sence is the product of it, so that sence hath a double acceptation; sence which is the Faculty and the thing received by the sence is the effect. *Plato*, That Sence is that Commerce which the Soul and Body have with those things which are Exterior to them, the power of which is from the Soul; the organ by which is from the Body; but both of them are actuated by those things which are transmitted from Exterior Objects. *Leucippus* and *Democritus* that Sence and Intelligence arise from external species, so neither of them can operate without the assistance of an Image falling upon them.

C H A P. IX.

Whether what appears to our Senses and Imaginations be true or not.

THE Stoics, what the Sences represent are true, what the Imagination is partly false, partly true.

Epicurus,

Epicurus, every thing which either the sence or fancy represents to us is true, but those things that fall under the account of Opinion, some of them are true, some false : Sence gives us only a false representation of those things which are the object of our Understanding, but the Fancy gives a double Error both of things which are sensitive and intellectual. *Epicurus* and *Heraclides*, that the senses are formed by the just accommodation of the pores to every part : Every thing that is perceived by the sence being congruously adapted to its proper Organ.

C H A P. X.

How many Sences are there.

TH E Stoicks, that there are five Sences properly so called, Seeing, Hearing, Smelling, Tasting and Touching. *Aristotle* indeed doth not add the sixth sence, but he assigns a common sence which is the judge of all compounded species, into this each sence casts its proper representation, in which is discovered a transition of one thing into another, like as we see in Figure and Motion, where there is a change of one into another ; *Democritus*, that there are more species of sences which appertain to Beings destitute of reason, to the Gods and to wise Men.

CHAP. XI.

*How the Actions of the Sences, the Conceptions of our Minds
and the Habit of our Reason are formed.*

THE Stoicks affirm, that every Man as soon as he is born enjoys a Soul which is his principal and commanding part, which soul is in him like a sheet of Writing-Paper, to which he commits all his Notions, the first manner of his inscribing is by denoting those Notions which flow from the sences, as those persons who have had the perception ; suppose it be of a thing that is white, when the present sence of it is vanished, there is yet retained the remembrance, when many memorative Notions of the same similitude do concur, then they are said to have an experience ; for the use of things nothing else but the abundance of Notions that are of the same form met together, some of these Notions are naturally begotten according to the aforesaid manner without the assistance of Art, the other are produced by discipline, learning and industry ; these only are called perceptions of things, the other are prænotions ; but reason which gives us the denomination of Rational is compleated by prænotion, that is by the first Septenary, the conception of the Mind is the Vision that the intelligence with a rational Animal hath received, when that Vision falls upon the rational Soul, then it is called the Conception of the Mind, ἐνόματα θεῶν τε καὶ νεφέλων, therefore these Visions are not to be found in any other Animals, they only are appropriated to Gods, and to us Men, if these we consider generally they are Phantasms, if specifically they are Notions as Pence or a Statere, if you consider them according to their own value, they receive such a denomination, but if you give them as a price for a Naval

Naval Voyage, they are not called Pence, &c. but your
fraught.

CHAP. XII.

What is the difference between Imagination, or that which doth imagin, which may be imagined, or which is spurious and idle Imagination.

Chrysippus affirms, these four are different one from another, an imagination is that passion raised in the Soul which discovers its self, and that which was the efficient of it, for after the Eye hath looked upon a thing that is white, the sight of which produceth in the mind a certain impression, and this gives us reason to conclude that the object of this impression is white, which affecteth us, as Touching and Smelling do, and this Phantasie is denominated from φῶς, which denotes light ; for as light discovers it self and all other things which it illuminates, so this imagination discovers its self and that which is the cause of it : That which doth imagin is the efficient cause of imagination, as any thing that is white, or any thing that is cold, or every thing which may make an impression upon the Imagination ; that which may be imagined is a vain impulse upon the mind of Man, but it proceeds from nothing which doth really make an impression upon it, and this is experienced in those that whirl about their idle hands and fight with shadows, to the imagination there is always some real thing presented which is the efficient of it ; but to that which may imagin nothing real is rendred to it, the spurious Imagination is that which transports us by a meer fanciful and vain attraction, this is to be seen in melancholy and distracted Persons ; of this sort was Orestes in the Tragedy pronouncing these words,

*Mother, these Maids with horror me affright,
Kick them I pray from my astonish'd sight ;
They're smear'd with blood and cruel Dragon like
Skiring about with deadly fury strike.*

These rave as frantic Persons, they see nothing, and yet imagine they see ; thence *Electra* thus returns to him,

*O wretched Man securely sleep in bed
Nothing thou see'st thy fancy's vainly led.*

After the same manner in *Homer*.

C H A P. XIII.

Of our Sight, and by what means we see.

Democritus and Epicurus suppose that the insinuation of little Images into the visive Organ caused the sight ; others, that some rays insisting on the object having flown from the Eye and returning to the Eye again cause the Vision. *Empedocles*, That Images mixing with the rays of the Eye, these he stiles the rays of compounded Images. *Hipparchus*, That the visual rays extended from both the Eyes to the superficies of Bodies, give to the sight the apprehension of those same Bodies, after the same manner the hand touching the extremity of Bodies gives the sence of Feeling. *Plato*, That the sight is the splendor of united rays, there is a light which at some distance from the Eyes upon a congruous Air, and there is a light whirled up and down, which is emitted from Bodies, easily scatter and remove the intermediate Air, being coextended to the fiery visual sight, gives the sence of Seeing ; and this is *Plato's Corradiancy* or united splendor of Rays.

C H A P. XIV.

Of those Images which are presented to our Eyes in Looking-Glasses.

There are some *Effluvias*, which meeting together, and insisting upon the superficies of the Glass, these are perfected by that fiery quality which the Glass omits, which carries about the proposed Air. *Democritus* and *Epicurus*, that the specular appearances are thus formed, some subsisting Images are flowing from our Eyes, these fall upon the Glass, and there finding a resistance rebound to the Eye: The Followers of *Pythagoras* by the refraction of the sight, for our sight being extended to the Glass as upon Brass, and being twisted with that which is fine and that which is condensed, and walking upon it causeth a return of it self upon it self, the same appears in the hand which stretched out and yet laid upon the shoulder, any one may apply these instances to explain the manner of Seeing.

C H A P. XV.

Whether Darkness can be visible to us.

THE Stoicks, That Darkness is seen by us, for out of our Eyes there issues out some light which covers it, yet our Eyes do not impose upon us, for they really perceive there is Darkness. *Chrysippus*, that we see Darkness by the striking of the intermediate Air, for the visual Spirits which proceed from the principal part of the Soul, and reach to the Ball of the Eye, pierce the Air, and after they have made those strokes upon the Air, they conically extend themselves where the Air is.

Homogeneous, far from the Eyes those Rays are powred forth which are neither black nor cloudy, upon this account darkness is visible to us.

C H A P. XVI.

Of Hearing.

Empedocles, That Hearing is formed by the insidency of the Air upon the *Cochlea*, which its said hangs with the Ear as a Bell, and is beat upon by the Air. *Aclmæon*, the vacuity that is within the Ear makes us to have the sence of Hearing, the Air forcing a Vacutum gives the sound, every inanity affords a Ringing. *Diogenes*, the Air which is in the Head being struck upon by the Voice gives the Hearing. *Plato* and his Followers, the Air which exists in the Head being struck upon, is reflected to the principle part of the Soul, and this causeth the sence of Hearing.

C H A P. XVII.

Of Smelling.

Alcæon, the principal part of the Soul residing in the Brain, drawing to it self *Odours* by perspiration. Empedocles, That Scents insert themselves into the breathing of the Lungs, for when there is a great difficulty in breathing, Odours are not perceived by reason of the sharpness of Humours, and this we experience in those who have the defluction of Rheum.

C H A P.

C H A P. XVIII.

Of Taste.

A *Lcmaeon*, That a moist warmth in the Tongue joyned with the saltiness of it, gives the difference of Taste, by the softness and spunginess of the Tongue, the Veins of the Body are joyned to it, Tastes are diffused through the Tongue, for they are attracted to that Sence and to the commanding part of the Soul as from a Sponge.

C H A P. XIX.

Of the Voice.

Platon thus defines a Voice, That it is a Breath drawn by the Mind from the Mouth, and being smitten by the Air is through the Ear, Brain and Blood transmitted to the Soul, which voice is abusively attributed to irrational and inanimate Beings, thus we improperly call the neighing of Horses, the creaking of Doors or any other sound the name of Voices, but properly a Voice is an articulate sound which illustrates the Understanding of Man. Epicurus, that it is an efflux emitted from things that are vocal, that gives sounds or great noises, these are broken into those Fragments which are after the same configuration; the like Figures are round Figures with round, and these falling upon the Ears produce the fence of Speaking, this is seen in leaking Vessels and in Fullers that Fan or Blow their Cloths. Democritus, That the Air is broken upon Bodies of the like configuration, and those that are similar with those that are of the same shape as round with round, and these are rowled up

up and down with the Fragments of the Voices, as 'tis proverbially said, *One Daw fits with another*, like to like as we see upon Shooes, Stones, like to one another, are found in the same place, in one place the long-shap'd, in another the round are seen, as in Sieves, those that are of the same form they meet together, but those that are different are divided as Pulse and Beans, falling from the same Sieve, are seperated one from another, to this it may be objected ; how can some Fragments of Air fill a Theatre in which there is an infinite Company of Persons, to this the *Stoicks* return, that the Air is not composed of small Fragments, but is a continued Body and no where admits a *Vacuum*, but being struck with some Wind in right Circles, and in those waves it is infinitely moved until it fill that Air which it invests, as we see in a Fish-Pool which smite by a gliding Stone cast upon it, yet the Air is moved Spherically, the Water Orbicularly. *Anaxagoras*, a Voice is then formed, when upon a solid Air the Breath is incident, which being repercussed, is carried to the Ears, after the same manner the Echo is produced.

C H A P. XX.

Whether the Voice is incorporeal. What is it that gives the Echo.

Pythagoras, Plato, Aristotle, not the Air makes the Voice, but that Figure which encompasses the Air and its superficies, having received a stroke, gives the Voice, the superficies it self is incorporeal, though with the Body it is moved, as we perceive in a staff that is bended, the matter only admits of an inflection when the superficies doth not : According to the *Stoicks*, a Voice is Corporeal ; Every thing that is an Agent

Agent or operates is a Body , a Voice Acts and Operates, for we hear it and are sensible of it ; for it falls and makes an Impression on the Ear, as a Seal of a Ring gives its similitude upon the Wax, every thing that Creates a delight or molestation, harmonious Music affects with delight , but discord is tiresom and every thing that is moved is a body ; for it having its illapse upon smooth places, 'tis refracted as when a Ball is cast against a Wall it rebounds, a voice spoken in the *Egyptian Pyramids* is so broken, that it gives three or four Echoes.

C H A P. XXI.

By what means the Soul is sensible, and what is the principal and commanding part of it.

THE Stoicks the highest part of the Soul is the commanding part of it, this is the cause of Sence, Apprehensions, Consents and Desires, and this we call the rational part, from this Principal and Commander there are produced seven parts of the Soul, which are conveyed to the Body, and those seven parts are inheriting in the Body, as the seven Arms in a *Polypus*, of these seven parts five are assigned to the Sencer, Seeing, Hearing, Smelling, Tasting, Touching ; Sight is a Spirit which is extended from the commanding part to the Eyes; Hearing is that Spirit which from the principal reacheth to the Ears : Smelling a Spirit drawn from the principal to the finest part of the Nostrils : Tasting a Spirit extended from the principal to the Tongue : Touching is a Spirit which from the Principle is drawn to the extremity of those Bodies which are obnoxious to a sensible Touch, of the rest the one called the Spermatrical, is a Spirit which reacheth from the Principle to the generating Vessels : The other which is the Vocal, and termed the Voice,

Voice, is a Spirit extended from the Principle to the Throat, and those other proper Organs of speaking, and this principal part hath that place in our Spherical Head as God hath in the World.

C H A P. XXIII.

Of Respiration or Breathing.

Empedocles, the first Breath the first Animal drew was when the moisture in Infants was separated, and by that means an entrance was given to the External Air into the gaping Vessels, the moisture in them being evacuated, after this the natural heat in a violent force, pressing upon the external Air for a passage, begets an expiration, but this heat returning to the inward parts, and the Air giving way to it causeth a Respiration, the Respiration thus obtained when the Blood is spread through the Face it breaks the Air; by the affluence of Humours in the Nostrils, thus in its receſs it causeth Expiration, but the Air being again forced into those places which are emptied of Blood, it causeth a Respiration, to evince which *Aſtepiades* propoſeth the instance of an Hour-Glass, which gives the account of time by the running of Water, let the Tunnel by which Water is pour'd into the Glas, repreſent the Lungs, then the caufe of Respiration is the fineness of the inward parts of the Breast, for thither the outward Air which is more gross hastens, but the Air is forced backward, the Breast not being capable either to receive or want it, but there being always ſome of the more tenuious parts of the Air left, ſo that all of it is not exploded to that which there remains, the more ponderous external Air with equal violence is forced, and this he compares to Cupping Glasses, all spontaneous breathings are formed by the

the contracting of the smaller pores of the Lungs and to the Neck, for these are at our command. *Herophilus* attributes to those Bodies which are in the Nerves, Arteries and Muscles a moving faculty, and the Lungs are affected with a natural desire of enlarging and contracting themselves, further, there is another operation of the Lungs by attraction of the outward Air, which is drawn in by the abundance of the external Air, next to this there is a second natural appetite of the Lungs, the Breast pouring upon it self that Breath, and being filled, is no longer able to make an attraction, throws the superfluity of it upon the Lungs, the parts of the Body mutually concurring to this Function, by the alternate participation of fulness and emptiness, so that to Lungs pertain four Motions, *First*, When the Lungs receive the outward Air : *Secondly*, The outward Air thus entertained is transmitted to the Breast : *Thirdly*, When the Lungs again receive that Air which they imparted to the Breast : *Fourthly*, When this Air thus received from the Breast, they throw it outwards ; another when the Breast dischargeth it self of it upon the Lungs ; two Contractions, first when the Breast draws into it self the Air, the second when it expels this which was insinuated into it, the Breast admits only of these two motions of dilatation, when it draws from the Lungs the Breath, the other of Contraction when it returns what it did receive.

CHAP. XXIV.

Of the Passions of the Body, and whether the Soul hath a Sympathetical Condolency with it.

TH E Stoics say, That all the Passions are seated in those parts of the Body which are affected, the Sensors have their residence in the commanding part of the Soul,

Soul. *Epicurus*, all the Passions and all the Senses are in those parts which are affected, but the commanding part is subject to no Passion: *Strato*, That all the Passions and Senses of the Soul are in the rational or commanding part of it, and are not fixed in those places which are affected, for in the Soul it self Patience takes its residence, and this is apparent, in terrible and dolorous, as also in timorous and valiant Accidents.

L I B E R V.

C H A P. I.

Of Divination.

PLATO and the *Stoics* they introduce Divination as an Enthusiastical fury, and the Soul it self being of a Divine Constitution, and this Prophetic faculty is a Cœlestial rage or an illapse of the Divine knowledg into Men, or by some Prophetic Faculties into those two parts they distributed the Art of Divination. *Zenophanes* and *Epicurus* utterly refuse any such art of foretelling future contingencies. *Pythagoras* rejects all manner of Divination which is by Sacrifices. *Aristotle* and *Dicaearchas* admit only these two kinds of it, a fury by a Divine inspiration, or by Dreams, they deny the Immortality of the Soul, yet they affirm that the mind of Man hath a participation of something that is Divine.

C H A P.

C H A P. II.

Whence Dreams do arise.

Democritus, that Dreams are formed by the Illapse of adventitious representations. *Strato*, the irrational part of the Soul in Sleep becoming more sensible, is moved by the rational part of it. *Herophilus*, that Dreams which are caused by Divine Instinct have a necessary cause, but Dreams which have their *Origen* from a natural cause arise from the Souls forming within it self the Images of those things which are convenient for them, and will happen to 'em ; those Dreams which are of a Constitution mixt of both these have their *Origen* from the fortuitous appulse of Images, as when we see those things which please us, thus it happens many times to those persons who in their sleep imagin they embrace their Mistresses.

C H A P. III.

Of the Nature of Generative Seed.

Aristotle, That Sperm is that thing which contains in it self a power of moving, whereby 'tis enabled to produce a Being like unto that from whence it was emitted. *Pythagoras*, That Seed is the sediment of that which nourisheth us, the froth of the purest Blood, of the same nature is the Blood and Marrow of our Bodies. *Acmesn*, It is part of the Brain. *Plato*, It is the deflux of the spinal Marrow. *Epicurus*, That it is a fragment torn from the Body and Soul. *Democritus*, That Sperm proceeds from all the parts of the Body, and chiefly from the principal parts of Bodies (*viz.*) the Carneous Fibres and Bones.

C H A P.

C H A P. IV.

Whether the Sperm be a Body.

Lausippus and Zeno, 'Tis a Body, and it is a fragment of the Soul. Pythagoras, Plato and Aristotle, that the Spermatic faculty is Incorporeal as the Mind is which moves the Body, but the effused Matter is Corporeal.

C H A P. V.

Whether Women do give a Spermatic emission as Men do.

Pythagoras, Epicurus, Democritus, That Women have a Seminal Projection, their Spermatic Vessels are inverted, and it is use that makes 'em have a Venereal Appetite. Aristotle and Plato, That they emit a material moisture, as Sweat we see produced by Exercise and Labour, but that moisture has no Spermatic Power. Hippo, that Women have a Seminal Emission, but not after the mode of Men, for it contributes nothing to Generation, it runs out of the Matrix, and therefore some Women without Coition, especially Widows, give the seed, there are that assert from Men the Bones, from Women the Flesh proceeds.

C H A P. VI.

How is it that Conceptions are made.

A Proceeding Purgation extending the Matrix, the Menstruaces attracting from the whole Bulk the purest part of Blood, and this is likewise in the Genital Seed

Seed of Man, this is the Conception ; on the contrary there is a failure by the impurity and flatuousness of the Womb, by the Passions of Fear and Grief, by the weakness of Women and the decay of strength in Men.

C H A P. VII.

After what manner Males and Females are Generated.

Empedocles, That Heat and Cold give the difference in the Generation of Males and Females : Hence is it that Histories acquaint us that the first Men had their Original in the Eastern and Southern parts of the World. *Parmenides* is of opinion perfectly *contrariant*, he affirms that Men first sprouted out of the Northern Earth, for their Bodies are more bulky, Women out of the Southern, for theirs are more rare- and fine. *Hipponax*, the more compacted and strong sperm, the more fluid and weak discriminate the Sexes. *Anaxagoras* and *Parmenides*, that the Seed of the Man being cast from his right side into the right side of the Womb, or from the left side of the Man into the left side of the Womb, then there is the Generation of the Male , of Females when there is an alteration in the course of Nature. *Leophanes* whom *Aristotle* makes mention of assigns the Generation of Men to the right Testicles, of Women to the left. *Lauiscippus*, he gives the reason of it to the alteration or diversity of parts, according to their prevalency, the Man hath a Yard, the Female the Matrix, as to any other reason he is silent. *Democritus*, The Male and Female parts are common to both ; the Generation is according to the powerful influence of either of them. *Hipponax*, if the spermatrical faculty be more effectual, the Male, if the Nutritive Aliment the Female is Generated.

C H A P. VIII.

By what means it is that Monstrous Births are effected.

Empedocles, That Monsters receive their Origination from the abundance or defect of Matter, or that it is divided into parts which are superabundant, or else there is an error by a lapse into an improper receptacle, and thus he presumes he hath given all the causes of Monstrous Conceptions. *Strato*, that it comes from the Addition, Subtraction, Transposition of the Seed, or the Distension or Inflammation of the Matrix.

C H A P. IX.

How comes it to pass that a Womans too frequent Conversation with a Man binders Conception.

Dictes the Physician, that no Genital sperm is projected, or if there be in a less quantity than Nature requires, or that there is no prolific faculty in it, or by reason that there is a deficiency of a due proportion of that cold Moisture and Drieness ; or that there is a Resolution of the Generative parts, the Stoicks attribute sterility to the obliquity of the Yard, by which means it is not able to ejaculate sperm in a due manner, or from the unproportionable magnitude of the parts, the Matrix being so contracted as not in a capacity to receive. *Erasistratus* assigns it to the Wombs being more callous or more carneous, thinner or smaller than nature does require.

C H A P.

C H A P: X.

Whence is it that one Birth gives two or three Children.

Empedocles affirms, That the superabundance of *Sperm*, and the Division of it causes the bringing forth of two or three Infants. *Aesclepiades*, it is performed from the excellent quality of the *Sperm*, after the manner that from the Root of one Barley Corn two or three stalks do grow : *Sperm* that is of this quality, is the most prolific. *Erasistratus*, that Superfætations happen to Women as to irrational Creatures, for if the Womb be well purged and very clean, then there will be divers Births. The *Stoicks*, It ariseth from the various receptacles that are in the Womb, when the Seed illapses into the first or second of them, then there are Conceptions upon Conception, and two or three Infants are born.

C H A P. XI.

Whence is it that Children resemble their Parents and Progenitors.

THE similitude of Children to their Parents proceeds from the vigorous prevalency of the Generating *Sperm*; the dissimilitude from the evaporation of the natural heat. *Parmenides*, when the *Sperm* is ejaculated from the right side of the Womb, then the Infant gives the resemblance of the Father; if from the left, 'tis stamped with the similitude of the Mother. The *Stoicks*, That the whole Body and Soul give the *Sperm*, and therefore resemblances arise from those Characters and Images which are of their own proper kind and nature, as a Painter draws his Image in Colours similar to that he intends to

Copy out ; the Women they have a concurrent emission of Seed, if the Feminine Seed have the predominancy, then the Child resembles the Mother, if the Maleline the Father.

C H A P. XII.

How comes it to pass that Children have a greater Similitude with Strangers than with their Parents.

THE greatest part of Physicians affirms, that this happens casually and fortuitously, for when the Sperm of the Man and Woman are too much refrigerated, then Children carry a dissimilitude to their Parents. *Empedocles*, A Woman when she Conceives, impresses a shape upon the Infant, for oft-times Women have been enamoured with Images and Statues, and the Children which were born of them gave their similitudes. The *Stoics*, That the resemblances flow from the sympathy and consent of Minds, the insertion of effluvias and rayes, not by those Images or Pictures.

C H A P. XIII.

Whence ariseth Barrenness in Women and Impotency in Men.

THE Physicians maintain, that the Sterility in Women ariseth from the Womb, for if it be after any ways thus affected, there will be a Barrenness, if it be more condensed or more enlarged, or more callous, or more carneous, or if it be more languid, or there be an Atrophy or vicious distemper of Body ; or lastly, if the Womb suffers an avulsion, or distorted Configuration. *Diocles* he holds, that the Sterility in Men ariseth from some

some of these causes, either that they cannot at all ejaculate any Sperm, or if they do, it is less than nature doth require, or else there is no generative faculty in the Sperm, or the Genital Members are flagging, or from the obliquity of the Yard, it not being in a capacity to emit the Generating Sperm, or from the incongruous bigness of the Yard. The Stoicks attribute the cause of Sterility to the contrariant qualitics and dispositions of those who lie with one another, but if it chance that these persons are separated, and there happen a Conjunction of those who are of a suitable temperament, then there's a commixture according to Nature, and by this means an Infant is formed.

CHAP. XIV.

How comes it to pass that Mules are Barren.

Alcmaeon, That the Barrenness of the Male Mules ariseth from the thinness of the Genital Sperm, that is, the Seed is too chill; the Female Mules are barren, for they are not open to admit a passage, and this he himself avers. Empedocles, The Matrix of the Mules are so small, so depressed, so narrowed, so invertedly growing to the Belly, that the Sperm cannot be regularly emitted, or if it could, there was no capacity to receive it. Diocles concurs in this opinion with him, for, saith he, that in our Anatomical dissection of Mules, we have seen that their Matrixes are of such configurations, and 'tis possible that there may be the same reason why some Women are Barren.

C H A P. XV.

Whether the Infant in the Mothers Womb be an Animal.

Platō, That the *Embrio* is an Animal for being contained in the Mothers Womb, Motion and Aliment are imparted to it. The *Stoicks*, 'tis not an Animal, but to be accounted part of the Mothers Belly, like as we see the Fruit of Trees, they are esteemed part of the Trees, until it be full ripe, then it falls and ceaseth to belong to the Tree, and thus it is with the *Embrio*. *Empedocles*, that the *Embrio* is not an Animal, yet whil'st it remains in the Belly it breaths the first Breath that it draws, as an Animal is when the Infant is newly born, then the Child having its moisture separated, the extraneous Air making an entrance into the empty places, a respiration is caused in the Infant by the empty Vessels receiving of it. *Diogenes*, that Infants are born inanimate, yet they have a natural heat, but presently when the Infant is cast into the open Air, it draws its natural heat into the Lungs, and so becomes an Animal. *Herophilus* acknowledgeth that Infants have a natural, but not an *Animal* motion, and that the Nerves are the cause of that motion, that then they become Animals when being first born, they suck in something of the Air.

C H A P. XVI.

How Embrios are nourished, or the Infant in the Belly receives its Aliment.

Democritus and Epicurus, that the *Embrios* in the Womb receive their aliment by the mouth, for we perceive as soon as ever the Infant is born, it applies its mouth to

to the Breast ; in the Vessels of Women our understanding concludes, there are little Dugs, and that the *Embrioz* have small mouths by which they receive their nutriment, the *Stoicks* by the Secundines and Navel they partake of their aliment, and therefore Midwives instantly after their Birth bind them and open the Infants mouth that it may receive another sort of aliment ; *Alcmeon* that they receive their nourishment from every part of the Body ; as a Spunge sucks in Water.

CHAP. XVII.

What part of the Body is first formed in the Womb.

THE *Stoicks*, that the whole *Embrio* is formed at the same time. *Aristotle*, As the Keel of a Ship is first made, so the first part that is formed is the Loins. *Alcmeon* the Head for that is the commanding and the principal part of the Body, the *Physicians*, the Heart, in it are the Veins and Arteries, some there are the great Toe is first formed, others affirm the Navel.

CHAP. XVIII.

*Whence is it that Infants, born in the Seventh Month
are born alive.*

Empedocles, That when the human race took first its Original from the Earth, the Sun was so slow in its motion, that then one day in its length was equal to ten Months, as now they are ; in process of time one Day became as long as seven Months are, and there is the reason that those Infants which are born at the end of seven Months or ten Months they are born alive ; the

Course of Nature so disposing that in one day or one night the Infant should be born and increased; *Timæus* saith not ten Months, but he supposes that nine suffices by reason that from the first conception there is the retention of the *Menstruas*, and so it may generally pass for seven Months when really there are not seven, for they may know that so many Months may happen before a Woman be purged of her *Menstruas*; *Polippus* and *Diocles* they acknowledge that the eighth Month gives a Vital Birth to the Infant, though the life of it is more faint and languid; many therefore we see born in that Month die out of meer weakness, though we see many born in that Month arrive at the state of Man, yet they affirm if Children be born in that Month they ought not to be preserved; *Aristotle* and *Hippocrates* that if the Woman continueth the Child in the Womb seven Months, if then the Child falls from her and be born alive, yet it ought not to be nourished and sustained, for the Navel being very languid rendred the Birth of the Child very difficult and troublesom, it causeth an Atrophy in the Infant; but if the Infant continues nine Months in the Womb, and then breaking forth from the Woman it is intire and perfect; *Polippus* that an hundred eighty two Days and an half, do suffice for the bringing forth of a living Child; that is in six Months, in which space of time the Sun moves from one Tropic to the other, and this is called seven Months, for the Days which are overplus in the sixth are accounted to give the seventh Month; those Children which are born in the eight Month cannot live, for the Infant then falling from the Womb, the Navel which is the cause of nourishment being affected with pain is the reason that the Infant languish'd and have an Atrophy, the Mathematicians that eight Months are enemies to every Birth, seven are friends and kind to it, the Signs of the *Zodiac* are then enemies when they fall upon those Stars which are Lords of Houses, what Infant

Infant is then born will have a Life short and unfortunate, those Signs of the *Zodiac* which are Malevolent and injurious to Generation are those eight computed from one Sign till you come to the seventh after; such are the *Ram* unsociable with *Scorpio*, the *Bull* with *Sagittarius*, the *Twins* with the *Goat*, the *Cancer* with *Aquarius*, the *Leo* with *Pisces*, the *Virgo* with *Aries*, upon this reason those Infants that are born in the seventh or tenth Months are like to live, but those in the eighth Month will die.

CHAP. XIX.

Of the Generation of Animals, how Animals are begotten, and whether they are obnoxious to corruption.

Those Philosophers who entertain this opinion that the World had an Original, do likewise assert that all Animals are generated and corrupted; the followers of *Epicurus*, who gives an Eternity to the World, affirm the Generation of Animals ariseth from the various permutation of parts mutually among themselves, for they are parts of the World with them; *Anaxagoras* and *Euripides* concur:

A different change gives various forms.

Anaximander's opinion is that the first Animals were generated but of moisture, and they were inclosed in Barks, on which thorns grow, but in process of time they became bigger this thorny bark with which they were covered being broken they became more hardened, and they lived but for a very short space of time. *Empedocles*, That the first Generation of Animals and Plants was by no means compleated, the parts were disjoyned for they would not admit of an union: The second preparation for their being generated, when their parts were united and appeared in the form of a Spectre, the third preparation for generation was

when

when their parts mutually amongst themselves, gave a being to one another ; the fourth when the parts not being assimilated one to another as though they consisted of Earth and Water, but these parts amongst themselves some were generated, as aliment, and that which is condens'd, others were generated as the form and beauty of Women operating a proritation by the motion of the Spermatic Vessels, in all sorts of Animals are discriminated by their proper Temperament and Constitution, some are carried by a proper appetite and inclination to Water, some to breath in the Air, until they partake of a more fiery quality, but those that are heavier incline to the Earth, but these Animals whose parts are of a just, equal Temperament, their Breasts render them Vocal.

C H A P. XX.

How many Species of Animals there are, and whether all Animals have the Endowments of Sence and Reason.

THERE is a certain Treatise of Aristotle, in which Animals are distributed with four kinds, Terrestrial, Aqueous, Foul and Heavenly, and there are not only Animals Terrestrial, but there are Animals in those Heavenly Orbs, which are endowed with Reason, and are Immortal. Democritus and Epicurus, that all Animals which have their residence in the Heavens are by them esteem'd Rational. Anaxagoras, that all Animals have only that reason which is Operative ; but not that which is Passive, which is justly stiled the Interpreter of the Mind, and is like the Mind it self. Plato, The Souls of all those who are stiled Brutes they are Rational, but the evil Constitution of their Bodies, and because they have a want of a discursive faculty, they appear not

not so to be, this is manifested in *Apes* and *Dogs*, these give an inarticulate, but not an articulate sound. *Diongenes*, That this sort of Animals are partakers of Intelligence and Air, but by reason of the grossness in some parts of them, and by the superfluity of moisture in others, they neither enjoy understanding or sense, but they are affected as Madmen are, the commanding rational part is.

C H A P. XXI.

What time is required to shape the Parts of Animals in the Womb.

Empedocles, The Joints of Men begin to be formed from the 38th day, and their shape is compleated in the nine and fortieth. Asclepiades, That Male Embrios by reason of a greater natural heat have their parts begun to be formed in the 26th day: Many are sooner, and they are compleated in all their parts on the 50th day, but the parts of the Females are articulated in two Months, but by the defect of heat are not consummated till the fourth, but the Members of Brutes they are compleated at various times, according to the Commixture of the Elements of which they consist.

C H A P. XXII.

Of what Elements each of the Members of us Men are composed.

Empedocles, the fleshy parts of us are constituted by the contemperation of the four internal Elements in us, the Earth and Fire being mix'd in a double proportion

tion make the Veins, but when it happens that the Nerves are refrigerated by the Air, then the Nails are made the Earth and Water, which are within the Body give the Bones, duly mixt together produce Sweat and Tears which flow from these Bodies of ours.

CHAP. XXIII.

What are the Causes of Sleep and Death?

Alcmeon, that Sleep is caused when the Blood retreats to the concourse of the Veins, but when the blood diffuses it self, then we awake, but when there is a total tetirement of the Blood, and a full refrigeration, then Men die. Empedocles, an immoderate cooling of the Blood causeth sleep, but a total remotion of heat from Blood causeth death. Diogenes, when all the blood is so diffused as that it fills all the Veins, and forces the Air contained in them to the Back and to the Belly, that is below it, the Breast being thereby more heated, thence sleep arises, but if every thing that is airy in the Breast forsakes the Veins then Death succeeds. Plato and the Stoicks, that sleep ariseth from the relaxation of the sensitive Spirit, it not receiving such a remission as Wind doth upon Earth, but so that, that Spirit is carried about the intestine parts of the Eye-brows, in which the principal part has its residence, then Death ensues, there being a total remission of the sensitive Spirit.

CHAP.

CHAP. XXIV.

When and from whence the Perfection of a Man commences.

Heraclitus and the Stoicks, That Men begin their compleatness when the second Septenary of Years begins, about which time the seminal Serum is emitted; Trees first begin their Perfection when they give their Seeds, till then they are immature, imperfect and unfruitful, after the same manner a Man is compleated in the second Septenary of Years, and is capable of Learning and Discipline.

CHAP. XXV.

Whether Sleep or Death appertains to the Soul or Body.

Aristotle's Opinion, that the Soul and Body both sleep and die; and these proceed from that moisture, which is subjected in the Breast, and that Aliment which is in the Stomach, and ascends to those places which are about the Head; and this cools that heat which is in the heart: Death is the perfect Refrigeration of all heat in the Body, but death is only of the Body and not of the Soul, for the Soul is immortal. Anaxagoras, Sleep makes the operations of the Body to cease, 'tis a corporeal passion and affects not the Soul; Death is the separation of the Soul from the Body. Lucippus, that sleep is only of the Body, which is thus caused, when the smaller particles immoderately evaporated from the natural heat, that makes Death; but these affections of death and sleep are of the Body not of the Soul. Empedocles, that death is nothing else but separation of those fiery parts by which Man is composed, and according to this sentiment

sentiment both Body and Soul die, but sleep is only a smaller separation of the fiery Qualities.

C H A P. XXVI.

How Plants have their Augmentation.

Platon and *Empedocles*, that Plants are Animals and are informed with a Soul ; of this there are clear Arguments, for they have trembling and shaking and their Branches are extended, when the Woodmen bend them they yield but in their return to their former straitness and strength to one another. Aristotle doth grant that they live, but that they are not Animals ; for Animals are affected with Appetite, Sence and Reason. The Stoicks and *Epicureans* deny that they are informed with a Soul, by reason that all sorts of Animals have either Sence, Appetite or Reason, but Plants are fortuitously, nor are they the product of the Soul. *Empedocles*, The first of all Animals were Trees, and they sprang from the Earth before the Sun in its Motion, enriched the World, and before Days and Nights were distinguished ; but by the harmony which is in the Constitution they partake of a Masculine and Feminine Nature, and they increase by that heat, which is exalted out of the Earth, for they are parts belonging to it, like as *Embrios* in the Womb are parts of the Womb. Fruits in Plants are excrescences proceeding from Water and Fire, but the Plants being dried up by the want of Water, by the heat of Summer the Leaves fall, yet in some Trees the Leaves remain, and in the *Olive*, *Laurel* and *Palm*, the differences of their moisture and juice arises from the multitude of Particles and various other Causes, for they are discriminated by the various particles that feed them, and this is apparent in Vines, for that difference which

we

we see in the choicest Vines, flow not from the Multitude of their particles, but from the soil, from whence they receive their Nutriment.

CHAP. XXVII.

From whence is it that the Moon receives her Light.

EMpedocles, Animals are nourished by the administering to them that which is proper to their own Nature, they are augmented by the application of heat, the subtraction of either of which make them to languish and decay, the stature of Men in this present Age, if compared with the magnitude of those Men which were first produced, is no other but a meer Infancy compared with the present state of Manhood.

CHAP. XXVI.

Whence is it that in Animals there are Appetites and Pleasures.

THAT the want of those Elements which compose Animals, give to them Appetite, Pleasures Spring from humidity, from the remotion of dangers and such like things as perturbations, &c.

CHAP. XXIX.

What is the cause of a Fever, or whether it is that affection of the Body annext to a primary passion.

ERASISTRATUS gives this definition of a Fever, A Fever is a quick Motion of Blood, not produced by our consent,

consent, it falls upon the Vessels of the Lungs, this we see in the Sea, it is in a serene calm, when nothing disturbs it, but then it is in motion, when a violent preternatural Wind blows upon it, it rageth and is circled with Waves; after this manner it is in the Body of Man, when the Blood is in a nimble agitation, then it falls upon those Vessels in which the Spirits are; and there being in an extraordinary heat it fires the whole Body; the opinion that a Fever is an Appendix to a preceding affection pleaseth him. *Diocles*, he proceeds after this manner; Those things which are internal and latent are manifested by those which externally break forth and appear, wherefore it is clear to us that a Fever is annexed to such passions and affections, these are wounds inflaming Tumors inguinal abscesses.

CHAP. XXX.

Of Health, Sickness and Old Age.

A *Lcmxon*, The Preserver of Health is a just and equal proportion of the qualities of heat and moisture and dryness, bitterness and sweetness, and the other qualities; on the contrary the prevailing Empire of one above the rest is the cause of Diseases and Author of Destruction, let the cause be what it will; if there be an excess of Heat or Cold, or from excess and defect, as we see in some Persons, that there may be a defect of Blood or the Brain, therefore Health is the harmonious Commixture of the Elements. *Diocles*, Sickness, for the most part proceeds from the irregular disposition of the Elements in the Body, for that makes an ill Habit or Constitution of it. *Erasistratus*, That sickness is caused by the excess of Digestion and Corruptions: On the contrary, Health is the Moderation of

of the Diet, and the taking that which is convenient and sufficient for us : 'Tis the uterine Opinion of the Stoicks, That the want of heat brings old Age: That those Persons in whom heat more abounds live the longer. *Ascliapiades*, That the *Egyptians* soon grow old; and therefore at thirty Years of Age they are ancient Men, ~~their~~ Bodies being excessively heated and scorched by the Sun: In *Britany*, That Region being more cold, Persons begin to grow Old when they have lived an hundred and twenty Years, the coldness of the Country protects them from the violence of the heat; the Bodies of the *Ethiopians* are more fine and thin, they who live in Northern Countries have a contrary state of their Bodies, for they are condens'd and robust, and by consequence live the longer.

Plutarch's

Plutarch's Morals.

Vol. III.

A Breviate of a Discourse, shewing
that the Stoicks speak greater Improb-
abilities than the Poets.

*Made English out of the Greek, by William
Baxter, Gent.*

PINDAR's *Ceneus* hath been taken to task by
several for being improbably feign'd, impenetrable
by Steel, and impassible in his Body ; and so,

*Descending into Hell without a wound
And with sound foot parting in two the ground.*

But the Stoicks *Lapithite*, as if they had carved him out
of the very Adamantine Matter of Impossibility it self,
though he is not invulnerable, nor exempt from either
sickness or pain, yet remains fearless, regreless, invincible
and unconstrainable in the midst of wounds, dolours and
torments, and in the very subversions of the Walls of
his Native City, and other such like great Calamities.
Again, Pindar's *Ceneus* is not wounded when struck ;
but the Stoicks wise Man is not detained when shut up in
a Prison, suffers no compulsion by being thrown down a
Precipice, is not tortured when on the Rack, takes no
hurt

hurt by being burnt, and when he catches a Fall in Wrestling he is still unconquerable, when he is encompassed with a Rampire he is not to be Besieged, and when sold by his Enemies, he is not to be made a Prisoner: Being in no better a case than those Ships that have inscrib'd upon them, A PROSPEROUS VOYAGE, PROTECTING PROVIDENCE, A PRESERVATIVE AGAINST DANGERS, and yet for all that endure Storms, are miserably shatter'd and overturn'd. *Euripides's Jolans* of a feeble, superannuated, old Man, by means of a certain Prayer became on a sudden youthful and strong for Battle: But the *Stoicks* wise Man was yesterday most Detestable and the worst of Villains, but to day is changed on a sudden into a state of Virtue, and is become of a wrinkled, pale Fellow, and (as *Aeschylus* speaks)

*Of an old sickly Wretch with stitch in's Back,
Distent with rending pains as on a Rack;*

a Gallant, God-like and Beauteous Person. The Goddess *Minerva* took from *Ulysses* his Wrinkles, Baldness and Deformity, to make him appear a handsome Man. But these Mens wise Man, though old Age quits not his Body, but contrariwise still lays on and heaps more upon it, though he remains (for instance) humpt-back'd, toothless, one-ey'd, is yet neither deformed, disfigured, nor ill-favour'd. For as Beetles are said to relinquish Perfumes, and to pursue after ill Scents; so *Stoical* Love having us'd it self to the most foul and deformed Persons, if by means of Philosophy they change into good Form and Comeliness, becomes presently disgusted. He that in the *Stoicks* account was in the Forenoon (for example) the worst Man in the World, is in the Afternoon the best of Men. And he that falls

asleep a very Sot, Dunce, Miscreant and Brute, nay and by Jove a Slave and a Beggar to boot, rises up the same day a Prince, a Rich and a Happy Man (and which is yet more) a Wife, Fust, Determin'd and an Unpreposseſſed Person: Not by shooting forth out of a young and tender Body a downy Beard, or the sprouting Tokens of mature Youth; but by having in a feeble, soft, unmanful and undetermin'd mind a perfect Intellect, a consummate Prudence, a Godlike Disposition, an unprejudic'd Science, and an imalterable Habit (his Viciousness without giving the least Ground first in order to it) yea, I had almost said, becoming in an instant of time of the vileſt Brute a ſort of Hero, Genius or God. For he that receives his Virtue from the Stoicks Portico may ſay,

Ask what thou wile it ſhall be granted thee.

It brings Wealth along with it, it contains Kingship in it, it confers Fortune, it renders Men Prosperous, and makes them to want nothing, and to have a ſufficiency of every thing, though they have not one Drachm of Silver in the Houſe. The Fabular Relations of the Poets are ſo careful of *Decorum*, that they never leave a Hercules deſtitute of neceſſaries, but thoſe ſtill ſpring, as out of ſome Fountain, as well for him as for his Companions. But he that hath received of the Stoicks *Amalthea*, becomes indeed a Rich Man, but he begs his Viſtuals of other Men; he is a King, but resolves *Sillogiſms* for hire; he is the only Man that bath all Things, but yet pays Rent for the Houſe he lives in, and oftentimes buys Bread with borrow'd Money, or else begs it of thoſe that have nothing themſelves. The King of *Ithaca* begs with a design that none may know who he is, and makes himſelf,

As like a dirty, sorry Beggar,

as he can : But that is of the Portico while he bawls and
crys out ; *It's I only that am a King, It's I only that am a Rich Man*, is yet many times seen at other Peoples Doors
saying ;

*On poor Hippoanax pray some pity take,
Bestow an old cast Coat for Heavens sake,
I'm well nigh dead with Cold and all o'er quake.*

R 3

P L U.

PLUTARCH'S SYMPOSIACS.

The First Book.

Done into English by T. C.

Question I.

Whether midst our Cups 'tis fit to talk Learnedly and Philosophize?

Some, my dear *Soffius Senecio*, imagin, that this Sentence *μωτὸς μυάνοντας συμπόταν*, was principally design'd against the Stewards of a Feast, who are usually troublesom, and press Liquor too much upon the Guests. For the *Dores* in *Sicily* (as I am inform'd) call'd the Steward *μυάνοντας*, a Remembrancer : Others think that this Proverb admonisheth the Guests to forget every thing that is spoken or done in Company; and agreeably to this, the Ancients used to consecrate forgetfulness, with a *Ferula* to *Bacchus*, thereby intimating, that we should either not remember any irregularity committed in Mirth and Company, or apply a gentle and childish correction to the Faults ; but because you are of Opinion, That (as *Euripides* says) to forget absurdities indeed is a piece of Wisdom ; but to deliver over to oblivion all sort of Discourse that merry Meetings do usually produce, is not only repugnant to

that

that endearing quality that most allow to an entertainment, but against the known Practice of the greatest Philosophers; for *Plato*, *Xenophon*, *Aristotle*, *Speusippus*, *Epicurus*, *Prytanis*, *Hieronymus*, *Dion* the Academic have thought it a worthy and noble Employment to deliver down to us those Discourses they had at Table; and since 'tis your Pleasure that I should gather up the chiefeſt of those ſcatter'd Topics, which both at *Rome* and *Greece* midſt our Cups and Feaſting we have diſputed on, in obedience to your commands I have ſent three Books, each containing ten Problems, and the reſt ſhall quickly follow, if theſe find good acceptance, and do not ſeem altogether foolish and impertinent.

The firſt Question is, *Whether at Table 'tis allowable to Philoſophize?* For I remember at a Supper at *Athens* this doubt was ſtarted, *Whether at a merry Meeting 'twas fit to uſe Philoſophical Diſcourse, and how far it might be uſed?* And *Ariſto* preſently cry'd out, What then, for Heavens ſake, are there any that banish Philoſophy from Company and Wine? And, I replied, Yes, Sir, there are, and ſuch, as with a grave Scoff tell us, That Philoſophy like the Matron of the Houſe ſhould never be heard at a merry Entertainment; and commend the Custom of the *Persians*, who never let their Wives appear, but Drink, Danee and Wanton with their Whores: This they propose for us to imitate, they permit us to have Mimics and Music at our Feaſts, but forbide Philoſophy; ſhe, forſooth, being very unſit to be wanton with us, and we in a bad condition to be ſerious; and *Iſocrates* the Rhetorician, when at a drinking bout, ſome begg'd him to make a Speech, only returned, *With thoſe things in which I have ſkill, the time doth not ſuit; and in thoſe things with which the time ſuits I have no ſkill.* And *Crato* cried out, By *Bacchus* he ſaid right, he might have ſworn to it, if he deſign'd to make ſuch long-winded Diſcourses as would have ſpoil'd all Mirth and Converſation; but I

do not think there's the same Reason to forbid Philosophy, as to take away Rhetoric from our Feasts; for Philosophy is quite of another Nature, 'tis an Art of Living, and therefore must be admitted into every part of our Conversation, into all our gay Humors and our Pleasures, to regulate and adjust them, to proportion the time, and keep them from excels; unless, perchance upon the same scoffing pretence of Gravity they would banish Temperance, Justice and Moderation: 'Tis true, were we to Feast as those that entertain'd *Orestes*, were silence enjoy'd by Law, that might be somewhat, and prove a mean cloak of ignorance; but if *Bacchus* be really *Ἄνθης*, a looser of every thing, and chiefly takes off all restraints and bridles from the Tongue, and gives the voice the greatest freedom, I think 'tis foolish and absurd to deprive that time, in which we are usually most talkative of the most useful and profitable Discourse; and in our Schools to dispute of the Offices of Company, in what consists the Excellence of a Guest, how Mirth, Feasting and Wine are to be used, and yet deny Philosophy a place in these Feasts, as if not able to confirm by practice, what by precepts it instructs; and when you affirm'd, that none ought to oppose what *Crato* said, but determin what sorts of philosophical Topics were to be admitted as fit Companions at a Feast, and so avoid that just and pleasant taunt put upon the wrangling disputers of the Age;

Come now to Supper that we may contend.

And when you seem'd concern'd, and urged us to speak to that Head; I first replied, Sir, we must consider what Company we have; for if the greater part of the Guests are learned Men; as for Instance, at *Agatho's* Entertainment, *Socrates*, *Phædri*, *Pausanias*, *Eurymach*; or at *Callius* his Board, *Carmidae*, *Antisthenes*, *Hermogenes* and the like, we will permit them to Philosophize, and to mix *Bacchus*

thus Wine with the Muses (Learning) as well as with the Nymphs (Water;) for the latter make him wholesome and gentle to the Body, and the other pleasant and agreeable to the Soul: And if there are some few illiterate persons present, they as Consonants with Vowels, in the midst of the other Learned, will participate of somewhat an articulate sound and signification; but if the greater consists of such who can better endure the noise of any Bird, Fiddle-string, or piece of Wood, than the voice of a Philosopher: *Pisistratus* hath shewn us what to do; for he being at difference with his Sons, when he heard his Enemies rejoyc'd at it, in a full Assembly he declared that he had endeavoured to perswade his Sons to submit to him, but since he found them obflinate, he was resolv'd to yield and submit to their Humors: So a Philosopher midst those Companions that slight his excellent Discourse, will lay aside his gravity, follow them, and comply with their Humor as far as decency will permit; knowing very well that Men cannot exercise their Rhetoric, unless they speak, but may their Philosophy, even whilst they are silent or jest merrily, nay whilst they are piqu'd upon, or Repartee: For 'tis not only (as *Plato* says) the highest degree of Injustice, not to be just and yet seem so; but the top of Wisdom to Philosophize, yet not appear to do it, and in mirth to do the same with those that are serious, and seem in earnest: For as in *Euripides*, the *Baechæ*, though unprovided of Iron Weapons and unarm'd, wounded their Invaders with their Boughs, thus the very jests, and merry talk of true Philosophers move those that are not altogether insensible, and usually reform: I think there are Topics fit to be us'd at Table, some of which reading and study gives us, others the present occasion: Some to incite to study, others to piety, and great and noble Actions, others to make us Rivals of the bountiful and kind, which if a Man cunningly and without any apparent design

inserts for the instruction of the rest, he will free these Entertainments from many of those considerable evils which usually attend them. Some that put Borage into the Wine, or sprinkle the Floor with Water in which Vervain and Maiden-hair have been steep'd, as good to raise Mirth and Jollity in the Guests, in imitation of Homer's *Helena*, who with some Medicament diluted the pure Wine she had prepared, do not understand that that Fable coming round from Egypt, after a long way ends at last in easie and fit Discourse; for whilst they were drinking *Helena* relates the story of *Ulysses*:

*How Fortunes spight the Hero did controul,
And bore his troubles with a manly Soul:*

For that, in my Opinion, was the *Nepenthe*, the Care-dissolving Medicament, viz. that story exactly fitted to the then disasters and juncture of Affairs: The pleasing Men, though they designedly and apparently instruct, draw on their Maxims rather with perswasive and smooth Arguments, than the violent force of demonstrations: You see that even *Plato* in his *Symposium* where he disputes of the chief End, the chief Good, and is altogether on Subjects Theological, doth not lay down strong and close demonstrations; he doth not (as he is wont) like a Wrestler, sprinkle his Adversary with Dust, that he might take the faster hold, and be sure of giving him the trip; but draws Men on by more soft and pliable attacs, by pleasant Fictions and pat Examples; besides, the Questions should be easie, the Problems known, the Interrogations plain, familiar and not intricate and dark, that they might neither vex the unlearned, nor fright them from the disquisition: For as 'tisallowable to dissolve our Entertainment into a Dance, but if we force our Guests to jest or play at Cudgels, we shall not only make our Feast unpleasant, but hurtful and unnatural; thus light and easie disquisitions do pleasantly and profitably

tably excite us, but we must forbear all contentious, and (to use *Democritus* his word) wrangling Disputes, which perplex the proposers with intricate and inexplicable Doubts, and trouble all the other that are present: Our Discourse should be like our Wine, common to all, and of which every one may equally partake: And they that propose hard Problems, seem no better fitted for Society, than *Aësop's Fox and Crane*, *for the Fox vexed the Crane with thin Broth poured out upon a plain Table, and laught at her, when he saw her, by reason of the narrowness of her Bill, and the thinness of the Broth, incapable of partaking what he had prepared; and the Crane in requital, inviting the Fox to Supper, brought forth her Dainties in a pot with a long and narrow Neck, which she could conveniently thrust her Bill; whist the into Fox could not reach on hit.* Just so when Philosophers midst their Cups dive into minute and logical Disputes they are very troublefom to those that cannot follow them through the same depths; and those that bring in idle Songs, trifling Disquisitions, common Talk and mechanical Discourse destroy the very end of Conversation, and merry Entertainments and abuse *Bacchus*. Therefore as when *Phrynicus* and *Aëschilus* brought *Tragedy* to discourse of Fictions and Misfortunes, it was askt, What is this to *Bacchus*? So methinks, when I hear some pedantically drawing a Syllogism into Table Talk, I have reason to cry out, Sir, what is this to *Bacchus*? Perchance one, the great Bowl standing in the midft, and the Chaplets given round, which the God in token of the liberty he bestows, sets on every head; sings one of those Songs called *σκόλια*, crooked or obscure; this is not fit nor agreeable to a Feast: Though some say these *σκόλια*, these crooked and obscure Songs were not dark and intricate composers; but that the Guests sang the first Song altogether, praising *Bacchus*, and describing the Power of the God; and the second each Man sang singly in his turn, a Myrtle Bough being delivered to every one in

in order, which they called a Ἀστρεψις, because he that received it was oblig'd, αἰτεῖν, to sing; and after this a Harp being carried round the Company, the skilful took it, and fitted the Music to the Song, this when the unskillful could not perform, the song was called σκόλιος, crooked or obscure, because hard to them, and in which they could not bear a part. Others say this Myrtle Bough was not delivered in order, but from Bed to Bed, and when the uppermost of the first Table had sung, he sent it to the uppermost of the second, and he to the uppermost of the third; and so the second in like manner to the second; and from these many windings, and this circuit it was called σκόλιος, crooked.

QUEST. II.

Whether the Entertainer should seat the Guests, or let every Man take his own place.

MY Brother Timon making a great Entertainment, desired the Guests as they came to seat themselves; for he had invited Strangers and Citizens, Neighbours and Acquaintance, and all sorts of Persons to the Feast. A great many being already come, a certain Stranger at last appear'd drest as fine as hands could make him; his Cloaths rich, and an unseemly train of Foot-boys at his Heels; he walking up to the Parlor Door, and staring round upon those that were already seated, turned his back and scornfully retired; and when a great many stept after him, and begg'd him to return, he said, *I see no fit place left for me:* At that the other Guests (for the Glasses had gone round) laught abundantly, and desired his room rather than his Company; but after Supper, my Father addressing himself to me, who sate at another quarter of the Table. *Timon,* said he, and

and I have a Dispute, and you are to be Judge, for I have been upon his Skirts already about that Stranger; for if according to my directions he had seated every Man in his proper place, we had never been thought unskilful in this matter by one

Whose skill is great in ordering Horse and Foot;

And story says, that *Paulus Emilius* after he had conquer'd *Perseus* the King of *Macedon*, making an Entertainment, beside his costly Furniture and extraordinary Provision, was very critical in the order of his Feast; saying, *'Twas the same Mans task to order a terrible Battel, and a pleasing Entertainment, for both of them require skill in the Art of disposing right;* and *Homer* often calls the stoutest and the greatest Princes *Κορυφῆς λαῶν*, Disposers of the People; and you use to say, that the great Creator by this Art of disposing turned disorder into Beauty, and neither taking away any, or adding any new Being, but setting every thing in its proper place, out of the most uncomely Figure and confus'd Chaos produc'd this beauteous, this surprising Face of Nature that appears; in these great and noble Doctrines indeed you instruct us; but our own observation sufficiently assures, that the greatest profuseness in a Feast appears neither delightful nor genteel, unless beautified by order: And therefore 'tis absurd that Cooks and Waiters should be solicitous what dish must be brought first, what next, what placed in the middle and what last; and that the Garlands and Oyntment and Music (if they have any) should have a proper place and order assigned, and yet that the Guests should be seated promiscuously, and respect be had to Age, Honour or the like: No distinguishing order by which the Man in Dignity might be honoured, the Inferior learn to give place, and the disposer be exercised in distinguishing what is proper and convenient; for 'tis not rational, that when we walk or sit down to discourse,

the

the best Man should have the best place, and not the same order at Table be observed, or that the Entertainer should in Civility drink to one before another, and yet make no difference in their Seats; at the first dash making the whole Company one Μίκενος (as they say) a hodg-podg and confusion: This my Father brought for his Opinion, and my Brother said, I am not so much wiser than Bias, that since he refused to be Arbitrator between two only of his Friends, I should pretend to be a Judge between so many Strangers and Acquaintance, especially since 'tis not a money Matter, but about Precedence and Dignity; as if I invited my Friends not to treat them kindly but abuse. Menelaus is accounted absurd, and past into a Proverb for pretending to advise when unaskt; and sure he would be more ridiculous, that instead of an Entertainer should set up for a Judge, when no body requests him, or submits to his determination, which is the best, and which the worst Man in the Company; for the Guests don't come to contend about precedence, but to Feast and be merry: Besides 'tis no easie task to distinguish, for some claim respect by reason of their Age, others from their Familiarity and Acquaintance; and, as those that make Declamations consisting of Comparisons, he must have Aristotle's τόποι, and Thrasymachus his ὑπερβαθμοῖς (Books that furnish him with Heads of Argument) at his Fingets end, all this to no good purpose or profitable effect, but to bring vanity from the Bar, and the Theatre into our Feasts and Entertainments; and whilst by good Fellowship we endeavour to remit all other passions, intend Pride and Arrogance, from which in my Opinion we should be more careful to cleanse our Souls, than to wash our Feet from dirt, that our Conversation might be free, simple and full of mirth: And when by such meetings we strive to end all differences that have at any time risen amongst the invited, we should make them flame anew, and kindle them

them again by Emulation ; whilst we debase some and puff up others ; and if according as we seat them, we should drink oftner, carve better and discourse more with some than others, instead of being Friendly we should be Lordly in our Feasts ; and if in other things we treat them all equally, why should we not begin at the first part, and bring it into fashion for all to take their Seats promiscuously, without Ceremony or Pride, and to let them see as soon as they enter, that they are invited to a Dinner whose order is Free and Democratical, and not as particular chosen Men to the Government of a City, where *Aristocracy* is the form ; since the richest and the poorest sit promiscuously together : When this had been offered on both sides and all present required my determination ; I said, being an Arbitrator and not a Judge, I shall close strictly with neither side, but go indifferently in the middle between both : If a Man invites young Men, Citizens or Acquaintance, they should (as *Timon* says) be accustomed to be content with any place, without Ceremony or Concernment ; and this good nature and unconcernedness would be an excellent means to preserve and encrease Friendship ; but if we use the same method to Strangers, Magistrates or Old Men, I have just reason to fear, that whilst we seem to thrust out pride at the fore-door, we bring it in again at the back, together with a great deal of indifferency and disrespect. But in this, Custom and the established Rules of decency must guide ; or else let us abolish all those modes of respect, express'd by drinking to or saluting first ; which we do not use promiscuously to all the Company, but according to their worth we honour every one,

With better Places, Meat and larger Cups ;

As Agamemnon says, setting the first, as the chiefest sign of Honour ; and when we commend *Alcinous* for placing his Guest next himself ;

*He stout Laomedon his Son remov'd,
Who sate next him, for him be dearly lov'd;*

For to place a suppliant Stranger in the Seat of his beloved Son, was wonderful kind and extream courteous. Nay, even amongst the Gods themselves this distinction is observ'd, for *Neptune*, though he came last into the Assembly,

Sate in the middle Seat —

As if that was his proper place: And *Minerva* seems to have that assigned her which is next *Jupiter* himself; and this the Poets intimates, when speaking of *Thetis* he says,

She sate next Jove, Minerva given place.

And *Pindar* plainly says,

She sits just next the Thunder-breathing flames.

Indeed *Timon* urges, we ought not to rob many to honor one; now he robs that makes something that is proper, common and suitable honor to his worth: is each Mans property: And whilst he endeavours not to affront his Guests, he necessarily falls into the inconvenience, for he must affront every one by defrauding them of their proper Honor. Besides, in my Opinion, 'tis no hard matter to make this distinction, and seat our Guests according to their Quality; for first it very seldom happens that many of equal honor are invited to the same Banquet; and then, since there are many honourable Places, you have room enough to dispose them according to content, if you can but guess that this Man must be seated uppermost, that in the middle another next to your self, Friend, Acquaintance, Tutor or the like, appointing every one some place of Honour; and as for the rest,

rest, I would supply their want of honour with some little presents, affability, and kind discourse. But if their Qualities are not easie to be distinguish'd, and the men themselves hard to be pleased, see what device I have in that case; for I seat in the most honourable place, my Father, if invited; if not, my Grandfather, Father-in-law, Uncle, Fellow-officer, or some body whom the Entertainer hath a more particular reason to esteem. And this is one of the many Rules of decency that we have from *Homer*; for in his Poem, when *Achilles* saw *Menelaus* and *Antilochus* contending about the second prize of the Horse-race, and fearing that their strife and fury would encrease, gave the prize to another, under pretence of comforting and honouring *Eumelus*, but indeed to take away the cause of their contention. When I had said this, *Lamprias* sitting (as he always doth) upon a low Bed, cry'd out, Sirs, will you give me leave to correct this sortish Judge? And the Company bidding him speak freely, and tell me roundly of my faults, and not spare, he said, And who can forbear that Philosopher, who disposes of places at a Feast according to the Birth, Wealth or Offices of the Guests, as if they were in a Theater, or Council-house voting for a Law; so that pride and arrogance must be admitted even into our Mirth and Entertainments? In seating our Guests we should not have any respect to honour, but Mirth and Conversation, not look after every Mans Quality, but their agreement and harmony with one another, as those do that joyn several different things in one Composure. Thus a Mason doth not set an *Athenian* or a *Spartan* Stone, because formed in a more noble Country, before an *Asian* or a *Spaniard*: Nor a Painter give the most costly colour the chiefest place; nor a Shipwright the *Corinthian* Firr, or *Cretan* Cypress; but so distribute them as they will best serve to the common end, and make the whole Composure strong, beautiful, and fit for use. Nay

you see even the Deity himself (by our *Pindar* nam'd the most skilful Artificer) doth not every where place the Fire above, and the Earth below, as *Empedocles* hath it :

*The Oysters coverings do directly prove,
That heavy Earth is sometimes rais'd above :*

Not having that place that nature appoints, but that which is necessary to compound Bodies, and serviceable to the common end, the preservation of the whole. Disorder is in every thing an evil, but then it's badness is principally discovered, when 'tis amongst men whilst they are making merry ; for then it breeds contentions, and a thousand unspeakable mischiefs, which to foresee, and hinder shews a man well skill'd in good order, and disposing right. We all agreed that he had said well, but askt him why he would not instruct us how to order things aright, and communicate his skill ; I am content, says he, to instruct you if you will permit me to change the present order of this Feast, and yield as ready obedience to me as the *Thebans* to *Epaminondas* when he alter'd the order of their Bartel : We gave him full power, and he having turn'd all the Servants out, lookt round upon every one, and said, Hear, (for I'le tell you first) how I design to order you together : In my mind, the *Theban Pammenes* justly taxeth *Homer* as unskilful in Love-matters, for setting together, in his description of an Army, Tribe and Tribe, Family and Family ; for he should have joyn'd the Lover and the Beloved ; so that the whole body being united in their minds, might perfectly agree : This Rule will I follow, not seat one Rich man by another, a Youth by a Youth, a Magistrate by a Magistrate, and a Friend by a Friend ; (for such an order is of no force either to beget or encrease friendship, and good-will, but fitting that that wants, with something

thing that is able to supply it, next one that is willing to instruct, I will place one that is as desirous to be instructed; next a morose one good natur'd; next a talkative Oldman, a Youth patient and eager for a Story; next a Boaster, a jeering, smooth Companion; and next an angry man, a quiet. If I see a wealthy fellow bountiful and kind, I'll take some poor honest man from his obscure place, and set him next, that something might run out of that full Vessel, into the other empty one. A Sophister I'll seat by a Sophister, and one Poet by another:

For Beggers Beggers, Poets envy Poets :

I separate the clamorous scoffers, and the testy, by putting some good nature between them, that they might not jostle so roughly on one another: Wrestlers, Hunters and Farmers I put in one Company; for some of the same nature when put together fight as Cocks; others are very sociable as Daws: Drinkers and Lovers I set together, not only those, who (as *Sophocles* says) feel the sting of Masculine Love, but those that are mad after Virgins, or Marry'd Women; for they being warmed with the like Fire, as two pieces of Iron to be joyn'd, will more readily agree; unless perhaps they both fancy the same person.

QUEST. III.

Upon what account is the place at the Table cal'd Con-
fular esteem'd Honourable.

THIS rais'd a dispute about the dignity of Places; for the same is not accounted Honourable amongst all Nations: In *Persia*, the midst, for that's a place proper to the King himself: In *Greece* the uppermolt; at *Rome*

the lowermost of the middle Bed, and this is called the Consular, The Greeks about *Pontus*, and those of *Heracles* reckon the uppermost of the middle Bed to be the chief: But we were most puzzled about the place called Consular, for though 'tis esteem'd most honourable, yet not because 'tis either the first, or the midst; and its other circumstances are either not proper to that alone, or very frivolous; tho I confess three of the reasons alledg'd seem'd to have something in them: The first, That the *Consuls* having dissolv'd the Monarchy, and deducing every thing to a more equal level, and popular Estate, left the middle, the Kingly place, and sate in a lower seat; that by this means their power and authority might be less subject to envy, and not so grievous to their fellow Citizens: The second, That two Beds being appointed for the invited Guests: The third, and the first place in that is most convenient for the Master of the Feast, from whence, like a Pilot, he can guide and order every thing, and readily over-look the management of the whole Affair; besides, he is not so far remov'd, but that he might easily discourse, talk to, and complement his Guests; for next below him his Wife and Children usually are plac't; next above him the most honourable of the invited, that being the most proper place, as near the Master of the Feast. The third, 'Tis peculiar to this place, to be most convenient for the dispatch of any sudden business; for the *Roman Consul* is not such a one as *Archias* the Governour of *Thebes*; nor will he say, when Letters of importance are brought to him at Dinner, serious things to morrow; throw aside the Pacquet, and take the great Bowl; but be careful, circumspect and mind it at the very instant; for not only (as the common saying hath it),

Each throw doth make the Dicer fear:

But even midst his feasting and his pleasure, a Magistrate

strate should be intent on intervening busines, and he hath this place appointed, as the most convenient for him to receive any message, answer it, or Sign a Bill; for there the second Bed joyning with the first, the turning at the corner leaves a vacant space, so that a Notary, Servant or Trumpeter from the Army might approach, deliyer his Message and receive Commands; and the Consul having room enough to speak, or use his Hand, neither trouble any one, nor be hindred by any of the Guests.

QUEST. IV.

What manner of Man should a Steward of a Feast be.

CRATO my Son-in-law, and THEON my acquaintance, at a certain Banquet, where the Glasses had gone round freely, and a little stir arose, but was suddenly appeased, began to discourse of the Office of the Steward of a Feast; declaring that it was my duty to wear the Chaplet, assert the decaying privilege, and restore that Office which should take care for the decency and good order of the Banquet. This proposal pleas'd every one, and they were all an end begging me to do it. Well then, said I, since you will have it so, I make my self Steward, and Director of you all, and command the rest to drink every one what he will; but CRATO and THEON the first Proposers and Authors of this Decree, I enjoin to declare in short, what Qualifications fit a Man for this Office; what he should principally aim at, and how behave himself towards those under his command: This is the Subject, and let them agree amongst themselves which head each shall manage: They made some slight excuse at first, but the whole company urging them to obey, CRATO began thus. A Captain of a Watch (as

Plato says) ought to be most watchful and diligent himself; and the Director of Merry Companions ought to be the best; and such a one he is that will not be easily overtaken, or apt to refuse a Glass; but as Cyrus in his Epistle to the Spartans says, that in many other things he was more fit than his Brother to be a King; and chiefly, because he could bear abundance of Wine: For one that is drunk must have an ill carriage, and be apt to affront: and he that is perfectly sober, must be unpleasant, and fitter to be a Governour of a School than of a Feast: Pericles as often as he was chosen General, when he put on his Coat, us'd to say to himself, as 'twere to refresh his memory, *Take heed, Pericles, thou dost govern Freemen, thou dost govern Athenians*: So let our Director say privately to himself, Thou art a Governour over Friends; that he might remember neither to suffer them to be debaucht, or stint their mirth: Besides, he ought to have some skill in the serious studies of the Guests, and not be altogether ignorant of mirth and humour; yet I would have him (as pleasant Wine ought to be) a little severe and rough, for the Liquor will soften and smooth him, and make his temper pleasant and agreeable: For as Xenophon says, *That Clearchus his rusted and morose humour, in a Battle, by reason of his bravery and heat, seem'd pleasant and surprising*; thus one that is not of a very sowre nature, but grave and severe, being softned by a chirping Cup, becomes more pleasant and complaisant; but chiefly he should be acquainted with every one of the Guests humours, what alteration the Liquor makes in him, what passion he is most subject to, and what quantity he can bear; for 'tis not to be suppos'd the different sorts of Water bear various proportions to different sorts of Wine (which Kings Cup-bearers understanding sometimes pour in more, sometimes less) and that man hath no such relation to them; this our Director ought to know, and knowing punctually observe; so that like a good

good Musician, screwing up one, and letting down another, he might make between these different natures, a pleasing Harmony and Agreement ; so that he should not proportion his Wine by measure , but give every one what was proper and agreeable, according to the present circumstances of time, and strength of Body : But if this is too difficult a task, yet 'tis necessary that a Steward should know the common accidents of Age and Nature ; such as these, that an Old-man will be sooner overtaken than a Youth, one that leaps about, or talks, than he that is silent or sits still ; the thoughtful and melancholy, than the cheerful and the brisk.

And he that understands these things is much more able to preserve quietness and order, than one that is perfectly ignorant and unskilful : Besides I think none will doubt but that the Steward ought to be a friend, and have no pique at any of the Guests, for otherwise in his injunctions he will be intolerable, in his distributions unequal, in his jests apt to scoff and give offence ; such a figure, *Theo*, as out of Wax, hath my discourse fram'd for the Steward of a Feast ; and now I deliver him to you ; and *Theo* reply'd, He's welcome, a very well shap'd Gentleman, and fitted for the Office : but whether I shall not spoil him in my particular Application, I cannot tell : In my opinion he seems such a one as will keep an Entertainment to its primitive institution, and not suffer it to be chang'd, sometimes into a Mooting Hall, sometimes a School of Rhetoric , now and then a Diceing-room, a Play-house, or a Stage ; for don't you observe some making fine Orations, and putting cases at a Supper? Others declaiming, or reading some of their own compositions , and others proposing prizes to Dancers and Mimics. *Alcibiades* and *Theodorus* turn'd *Politian's* Banquet into a Temple, representing there the sacred procession, and mysteries of *Ceres* ; now such things as these in my opinion ought not to be suffered by a Steward,

but he must permit such discourse only, such shows, such merriment as promote the particular end and design of such Entertainments; and that is, by pleasant Conversation either to beget or maintain friendship and good-will among the Guests; for an Entertainment is only an introduction to friendship by a Glass of Wine, and ends in Good-will.

But now because things pure and unmixt are usually surfeiting and odious, and the very mixture it self unless the Simples be well proportioned, and opportunely put together; though it takes off the surfeiting quality, yet spoils the sweetness and goodness of the Composition; 'tis evident that there ought to be a Director who might take care that the Mirth and Jollity of the Guests be exactly and opportunely tempered. 'Tis a common saying, *That a Voyage near the Land, and a Walk near the Sea, is the best Recreation:* Thus our Steward should place seriousness and gravity next jollity and humour, that when they are merry they should be on the very borders of Gravity it self; and when grave and serious, they might be refresh'd as Sea-sick persons, having an easie and short prospect to the mirth and jollity that is near: for mirth may be exceeding useful, and make our grave discourses smooth and pleasant,

*As near the Bramble oft the Lilly grows;
And neighbouring Rue, commends the blushing Rose:*

But vain and empty Humours that wantonly break in upon our Feasts, are to be expelled, lest scoffing and affronts creep in under them, lest in their Questions or Commands they grow scurrilous, and abuse: as for instance, by injoyning Stutterers to sing, Bald-pates to comb their Heads, or a Cripple to rise and dance: as the Company abus'd *Agape* or the *Academic*, one of whose Legs was lame and withered, when in a ridiculing frolick

lick they ordain'd, that each man should stand upon his Right Leg and take off his Glas, or pay a Shilling : and he when it was his turn to command, enjoyn'd the company to follow his Example, and drink as he did; and having a narrow Earthen Pitcher brought in, he put his wither'd Leg into it, and drank his Glas, and every one in the company after a fruitless endeavour to imitate, paid his Shilling : 'twas a good humour of Agapestor's, and thus every little merry abuse must be as merrily revenged : Besides, he must give such commands as will both please and profit, putting such as are familiar and easie to the person, and when perform'd will be for his credit and reputation : a Songster must be enjoyn'd to sing, an Orator to speak, a Philosopher to solve a Problem, and a Poet to make a Song ; for every one very readily and willingly undertakes that

In which he may out-do himself.

An *Affrian* King by public Proclamation promis'd a reward to him that would find out any new sort of Luxury and Pleasure : And let the Governour, the King of an Entertainment propose some pleasant reward for any one that introduceth inoffensive merriment, profitable delight and laughter, not such as attends scoffs and abusive jests, but kindness, pleasant humour and Good-will, for these matters not being well lookt after and observ'd, spoil and ruin most of our Entertainments : 'Tis the Office of a prudent man to hinder all sort of anger and contention ; In the exchange that which springs from Covetousness ; in the Fencing and Wrestling Schools from Emulation ; in Offices and State-Affairs from Ambition ; and in a Feast and Entertainment from pleasantnes and joque.

QUEST. V.

Why 'tis commonly said, that Love makes a Man a Poet.

ON E day when *Sossius* entertain'd us, upon singing some Sapphic Verses, this Question was started; how it could be true,

*That Love in all doth vigorous thoughts inspire,
And teaches Ignorants to tune the Lyre:*

Since *Philoxenus* on the contrary asserts, that the *Cyclops*

With sweet Tongued Muses cur'd his Love.

Some said that Love was bold and daring, venturing at new contrivances, and eager to accomplish, upon which account *Plato* calls it the enterprizer of every thing; for it makes the Reserv'd man talkative, the modest comple-
mental, the negligent and sluggish industrious and ob-
servant; and what is the greatest wonder, a close, hard
and covetous fellow, if he happens to be in Love, as Iron in Fire, becomes pliable and soft, easie, good-na-
tur'd, and very pleasant, as if there were something in
that common jest; a Lovers purse is ty'd with the blade
of a Leek. Others said that Love was like Drunken-
ness, it makes men warm, merry and dilated, and when
in that condition, they naturally slide down to Songs
and Words in measure; and 'tis reported of *Aeschylus*,
that he wrote Tragedies after he was heated with a Glass
of Wine; and my Grand-father *Lamprias* in his Cups
seem'd to out-do himself in starting Questions, and smart
disputing, and usually said, that like Frankincense he ex-
haled more freely after he was warm'd. And as Lovers
are extreamly pleas'd with the sight of their belov'd, so
they praise with as much satisfaction as they behold, and

as Love is talkative in every thing, so more especially in commendation; for Lovers themselves believe, and would have all others think that the object of their passion is pleasing and excellent; and this made *Candaules* the *Lydian* force *Gyges* into his Chamber, to behold the beauty of his naked Wife. For they delight in the testimony of others, and therefore in all Composures upon the Lovely, they adorn them with Songs and Verses, as we dress Images with Gold, that more may hear of them, and that they may be remembred the more. For if they present a Cock, Horse, or any other thing to the Belov'd, 'tis neatly trim'd and set off with all the Ornaments of Art, and therefore when they would present a Complement, they would have it curious and pleasing, and such as Verse usually appears; *Soffius* applauding these Discourses, added, perhaps we may make a probable conjecture from *Theophrastus* his Discourse of Music; for I have lately read the Book, and *Theophrastus* lays down three Causes of Music, Grief, Pleasure and Enthusiasm; for each of these changes the usual tone, and makes the voice slide into a Cadence: For deep sorrow hath something tuneable in its groans, and therefore we perceive our Orators in their Conclusions, and Actors in their Complaints be somewhat melodious, and insensibly fall into a tune. Excess of Joy provokes the more Airy men to brisk and dance, and keep their steps tho unskilful in the Art; and as *Pindar* hath it,

They shout, and roar, and wildly toss their Head:

But the graver sort are only excited to sing, raise their voice, and tune their words into a Sonnet; but Enthusiasm quite changes the body and the voice, and makes it far different from its usual Constitution: Hence the very *Bacche* use Measure, and the inspir'd give their Oracles in Measure; And we shall see very few Mad-men, but are

are frantic in Rhyme, and rave in Verse. This being certain, if you will but Anatomize Love a little, and look narrowly into it, 'twill appear that no passion in the World is attended with more violent grief, more excessive joy, or greater extasies and fury; a Lovers Soul looks like *Sophocles his City,*

*At once 'tis full of Sacrifice,
Of joyful Songs, of groans and crys :*

And therefore 'tis no wonder, that since Love contains all the Causes of Music, Grief, Pleasure and Enthusiasm, and is besides industrious and talkative, it should incline us more than any other passion to Poetry and Songs.

QUEST. VI.

Whether Alexander was a great Drinker.

ASome said that *Alexander* did not drink much, but sat long in Company, discoursing with his Friends; but *Philinus* shew'd this to be an Error from the Kings Diary, where 'twas very often register'd, such a day, and sometimes two days together the King slept after a debauch, and this course of life made him cold in Love, but passionate and angry; which argue a hot constitution, and some report his sweat was fragrant, and perfum'd his cloaths, which is another argument of heat, as we see the hottest and driest Climates bear Frankincense and Cassia; for a fragrant smell, as *Theophrastus* thinks, proceeds from a due concoction of the humours; when the noxious moisture is conquer'd by the heat, and 'tis thought probable, that he took a Pique at *Calisthenes*, for avoiding his Table, because of the hard drinking, and refusing

refusing the great Bowl call'd *Alexander*, in his turn : adding, I will not drink *Alexander*, to stand in need of *Aesculapius*: And thus much of *Alexander*.

Story tells us that *Mithridates*, the famous Enemy of the *Romans*, amongst other tryals of skill that he institu-
ted, propos'd a reward to the greatest Eater, and stoutest
Drinker in his Kingdom. He won both the Prizes him-
self, he out-drank every man living, and for his Excel-
lency that way, was call'd *Bacchus* : but this reason for
his Surname is a vain fancy, and an idle story ; for whilst
he was an Infant a flash of Lightning burnt his Cradle,
but did his Body no harm, only left a little mark on his
Forehead, which his Hair cover'd when he was grown a
Boy ; and after he came to be a Man another flash broke
into his Bed-chamber, and burnt the Arrows in a Qui-
ver that was hanging under him ; from whence his Divi-
ners presag'd that Archers, and light arm'd men, should
win him considerable Victories in his Wars, and the Vul-
gar gave him this name, because in those many dangers
by Lightning, he bore some resemblance to the *Theban*
Bacchus : From hence great Drinkers were the subject of
our discourse, and the Wrestler *Heracles*, or, as the *A-
lexandrians* mince it, *Heracles*, who liv'd but in the last
Age, was accounted one ; he, when he could get none
to hold out with him, invited some to take their Morn-
ings-draught, others to Dinner, to Supper others, and
others after, to take a merry Glas of Wine, so that as
the first went off, the second came, and the third and
fourth Company, and he all the while without any inter-
mission took his Glass round, and out-sate all the four
Companies.

Amongst the retainers to *Drusus* the Emperor *Tiberias* his Son, there was a Physician that drank down all the Court, he, before he sate down, would usually take five or six bitter Almonds to prevent the operation of the Wine, but when ever he was forbidden that, he knockt
under

under presently; and a single Glass doz'd him. Some think these Almonds have a penetrating, absterfive quality, and able to cleanse the face, and clear it from the common freckles, and therefore when they are eaten, by their bitterness willciate and fret the pores, and by that means draw down the ascending Vapours from the Head, but in my opinion a bitter quality is a dryer, and consumes moisture: And therefore a bitter tast is the most unpleasant, for, as *Plato* says, dryness being an Enemy to moisture, unnaturally contracts the spungy and tender nerves of the Tongue, and green Ulcers are usually drained by bitter injections. Thus *Homer*,

*He squeez'd his Herbs, and bitter juice apply'd,
And straight the blood was stancht, the sore was dry'd.*

And he gueffes well, that what is bitter to the tast, is a dryer, besides, the Powders Women use to dry up their sweat, are bitter, and by reason of that Quality astrigent. This then being certain, 'tis no wonder that the bitterness of the Almonds hinders the operation of the Wine, since it dries the infide of the Body, and keeps the Veins from being overcharged: For from their distention and disturbance, they say Drunkenness proceeds. And this conjecture is much confirmed from that which usually happens to a Fox; for if he eats bitter Almonds without drinking, his moisture suddenly fails, and 'tis present death.

QUEST. VII.

Why old Men love pure Wine.

TWas debated why Old Men lov'd the strongest Liquors: Some fancying that their natural Heat decayed, and their Constitution grew cold, said such Liquors

quors were most necessary and agreeable to their Age ; but this was mean and obvious, and besides, neither a sufficient, nor a true reason ; for the like happens to all their other senses ; for they are not easily to be moved, or wrought on by any qualities , unless they are in intense degrees, and make a vigorous impression ; but the reason is, the laxity of the habit of their body, for that being grown lax and weak, loves a smart stroak. Thus their tast is pleas'd most with strong vapors, their smelling with brisk odors ; for strong and unallay'd qualities make a more pleasing impression on the sense : Their touch is almost senseless to a sore, and a wound generally raises no sharp pain : The like also in their hearing may be observed, for old Musicians play louder and sharper than others, that they might move their own dull Tympanum with the sound : For what Steel is to the edge in a Knife, that Spirit is to the sense in the Body, and therefore when the Spirits fail, the sense grows dull and stupid, and cannot be rais'd, unless by something, such as strong Wine, that makes a vigorous impression.

QUEST. VIII.

Why Old Men read best at a distance.

TO my Discourse in the former Problem some Objection may be drawn from the Sense of seeing in Old Men ; for if they hold a Book at a distance, they will read pretty well , nearer they cannot see a Letter ; and this *Aeschyles* means by these Verses :

*Far off thou canst not see, nay scarce behold
When near ; a proper Scribe now thou art old.*

And *Sophocles* more plainly,

*Old men are slow in talk, they hardly hear,
Far off they see, but all are blind, when near.*

And

And therefore, if Old Mens Organs are more obedient to strong and intense Qualities ; why, when they read, do they not take the Reflection near at hand, but holding the Book a good way off, mix, and so as Wine by Water, weaken it by the intervening Air ? Some answered, that they did not remove the Book to lessen the light, but to receive more rays, and let all the space between the Letters and their Eyes be fill'd with lightsom Air. Others agreed with those that imagin the Rays of Vision mix with one another, for since there is a Cone stretcht between each Eye, and the Object, whose point is in the Eye, and whose Basis is the Object, 'tis probable that for some way each Cone extends a part, and by it self ; but when the distance increases, they mix, and make but one common light, and therefore every Object appears single and not two, tho' tis seen by both Eyes at once ; for the Conjunction of the Cones makes these two appearances but one ; these things suppos'd, the Old Men that hold the Letters near to their Eyes, the Cones, not being joyned, but each apart, and by it self, their sight is weak ; but those that remove it farther, that two lights being mingled and increast, see better, as a man with both Hands can hold that, for which either singly is too weak : But my Brother *Lamprias*, tho' unacquainted with *Hieronymus* his notions, invented another reason. We see, said he, by some Species that come from the Object to the Eye, which at their first rise are thick, and great, and therefore when near distract Old Men, whose Eyes are not easily penetrated and stiff ; but when they are separated and diffused into the Air, the thick obstructing parts are easily removed, and the subtle remainders coming to the Eye, gently and easily slide into the pores ; and so the disturbance being less, the sight is more vigorous and clear. Thus a Rose smells most fragrant at a distance,

a distance, but if you bring it near the Nose 'tis not so pure nor delightful ; and the reason is this, many earthly, disturbing particles are carried with the smell, and spoil the fragrance when near, but in a longer passage those are lost, and the pure brisk Odour by reason of its Subtilty reaches and acts upon the Sense : But we, according to *Plato's* Opinion afferr, that a bright Spirit darted from the Eye, mixes with the light about the Object, and those two are perfectly blended into one similar Body ; now these must be joyned in due proportion one to another ; for one part ought not wholly to prevail on the other, but both being proportionably and amicably bejoyn'd, agree in one thirt common power. Now this (whether Flux, illuminated Spirit or Ray) in old Men being very weak, there can be no combination, no mixture with the Light about the Object, but it must be wholly consumed unless by removing the Letters from their Eyes, they lessen the brightness of the Light, and so it comes to the sight, not too strong or unmixt, but well proportioned and blended with the other. And this explains, that common Affection of Creatures of seeing in the dark, for their Eye-sight being weak is overcome and darkened by the Splendor of the day ; because the little light that flows from their Eyes cannot be proportionably mixt with the stronger and more numerous Beams ; but is proportionable and sufficient for the feeble Splendor of the Stars ; and so can joyn with it, and so operate to move the Sense.

QUEST. IX.

Then the Grammarians when *Metellus Flerus* gave us an Entertainment, ask themstrokes the Stoic, why

T

Chrysippus

Chrysippus though he frequently mention'd some strange *Phænomena* in Nature (such as Pouder'd Beef soakt in Salt Water grows fresher than before, Fleeces of Wool are more easily separated by a gentle, than a quick and violent force, and Men that are fasting eat flower than those that took a Breakfast) yet never gave any reason for the appearance: And *Themistocles* replied, That *Chrysippus* only propos'd such things by the by, as instances to correct us, who easily assent, and disbelieve every thing which seems unlikely at the first sight. But why, Sir, are you concerned at this? For if you are speculative, and would enquire into the Causes of Things, you need not want Subjects in your own profession; but pray tell me why *Homer* makes *Nausicaæ* wash in the River rather than the Sea, though it was near and in all likelihood hotter, clearer and fitter to wash with than that. And *Theon* replied, *Aristotle* hath already given an account for this, from the grossness of the Sea-water; for in this abundance of rough, earthy particles are mixt, and those make it Salt; and upon this account Swimmers, or any other weight sunk not so much in Sea-water as in fresh, for the latter being thin and weak, yields to every pressure, and is easily divided because 'tis pure and unmixt, and by reason of this subtlety of parts it penetrates better than Salt-water, and so looseth from the Cloaths the sticking particles of the spot: And is not this Discourse of *Aristotle* very probable: Probable indeed, I replied, but not true; for I have observed that with Ashes, Gravel, or, if those are not to be gotten, with Dust it self, they usually thicken the Water, as if the earthy Particles being rough would scour better than fair-water, whose thinness makes it weak and ineffectual; and therefore he is mistaken when he says the thickness of the Sea-water hinders the effect, since the sharpnes of the mixt particles very much conduces to make it cleansing; for that opens the pores,

pores, and draws out the stain ; but since all oily Matter is most difficult to be washt out, and spots a Cloath; and the Sea is Oily, that's the reason why it doth not scour as well as fresh ; and that 'tis Oily e'en Aristotle himself afferts ; for Salt in his Opinion hath some Oil in it, and therefore makes Candles, when sprinkled on them, burn the better and clearer than before : And Sea-water sprinkled on a flame encreaseth it, and is more easily kindled than any other, and this, in my opinion, makes it hotter than the fresh ; and besides, I may urge another Cause, for the end of washing is drying, and that seems cleanest which is driest, and the moisture that scours (as Hellebore, with the Humours that it purges) ought to fly away quickly together with the stain : The Suti quickly draws out the Fresh-water because it is so light, but the Salt-water being rough, lodges in the pores, and therefore is not easily dried : And *Theon* replied, you say just nothing, Sir, for Aristotle in the same Book affirms, That those that wash in the Sea, if they stand in the Sun, are sooner dried than those that wash in the fresh Streams. 'Tis true, I answer'd, he says so, but I hope that Homer asserting the contrary will by you especially be more easily believed ; for *Ulysses* as he writes, after his Shipwrack meeting *Nausicae*,

A frightful Sight, and with the Salt besmeard,

said to her Maidens,

Retire awhile till I have washt my Skin ;

And when he had leapt into the River,

He from his Head did scour the Foaming Sea.

The Poet knew very well what happens in such a case ; for when those that come wet out of the Sea stand in the Sun, the subtlest and lightest parts suddenly exhale,

but the Salt and rough particles stick upon the Body in a Crust, till they are washt away by the fresh Water of a Spring.

QUEST. X.

Why at Athens the Dance of Ajax's Tribe was never determined to be the last?

When we were feasting at Serapions, who gave an Entertainment after the *Leontide* Tribe by his order and directions had won the Prize in the public Dance; (for we were Citizens and free of that Tribe) a very pertinent discourse, and proper to the then occasion happened: It had been a very notable tryal of Skill: The King *Philopappus* being very generous and magnificent in his Rewards, and defraying the Expences of all the Tribes: He was at the same Feast with us, and being a very good hnmour'd Man, and eager for instruction, he would now and then freely discourse of Ancient Customs, and as freely hear: *Marcus* the Grammian began thus; *Neanthes* the *Cyzicenian* in his Book called *the Fabulous Narrations of this City*, affirms, that it was a Privilege of *Ajax's* Tribe that their Dance should never be determined to be last: 'Tis true, he brings some Stories for confirmation of what he says; but if he falsifies, the matter is open, and let us all inquire after the reason of the thing: But, says *Milo*, suppose it be a meer tale. 'Tis no strange thing, replied *Philopappus*, if in our disquisitions after truth, we meet now and then with such a thing as *Democritus* the Philosopher did; for he one day eating a Cucumber, and finding it of an Honey taste, askt his Maid where she bought it; and she telling him such a Garden, he rose from Table and bade her direct him to the place: The Maid surpris'd, askt him what he meant;

and

and he replied, I must search after the cause of the sweet-
ness of the Fruit, and shall find it the sooner if I see the
place; and the Maid with a smile replied, sit still, pray
Sir, for I unwittingly put it into a Honey Barrel: And
he, as it were discontented, cried out, Shame take thee,
yet I'll pursue my purpose, and seek after the cause, as
if this sweetness were a taste natural and proper to the
Fruit. Therefore neither will we admit *Xanthus* his
credulity and inadvertency in some Stories as an excuse
and a good reason for avoiding this disquisition; for we
shall exercise our Thoughts by it, though no other advan-
tages rises from that Inquiry: Presently every one poured
out something in commendation of that Tribe, mention-
ing every matter that made for its credit and reputation:
Marathon was brought in as belonging to it; and *Armo-
dius* with his Associates, by birth *Aphidneans*, were also
produced as glorious Members of that Tribe: The Orator
Glaucias proved that that Tribe made up the Right-
wing in the Battel at *Marathon*, from *Aeschylus* his Elogies,
who had himself fought valiantly in the same encounter;
and farther evinced that *Callimachus* the Field Marshal
was of that Tribe, who behaved himself very bravely,
and was the principal cause next to *Miltiades*, with whose
opinion he concurred that that Battel was fought: To
this Discourse of *Glaucias* I added, that the Edict which
impower'd *Miltiades* to lead forth the *Athenians* was made
when the *Aeantid* Tribe was chief of the Assembly, and
that in the Battle of *Platæa* the same Tribe wan the great-
est Glory; and upon that account, as the Oracle direc-
ted, that Tribe offered a Sacrifice for this Victory to
the Nymphs *Spragittides*, the City providing a Victim
and all other Necesfaries belonging to it: But you may
observe (I continued) that other Tribes likewise have
their peculiar Glories; and you know that mine, the
Leontid Tribe, yields to none in any point of Reputati-
on: Besides, consider whether it is not more probable that

this was granted out of a particular respect, and to please *Ajax*, from whom this Tribe received its Name ; for we know he could not endure to be out-done, but was easily hurried on to the greatest Enormities by his contentious and passionate Humour ; and therefore to comply with him, and afford some comfort in his disasters they secured him from the most vexing grievance that follows the misfortune of the conquer'd, by ordering that his Tribe should never be determined to be last.

P L U-

PLUTARCH's SYMPOSIACS.

The Second Book.

Question I.

What, as Xenophon intimates, are the most agreeable Questions, and most pleasant Rillery at an Entertainment?

OF the several things that are provided for an Entertainment, some, my *Soffius Senecio*, are absolutely necessary; such are Wine, Bread, Meat, Stools and Tables: Others are brought in not for necessity but pleasure, such are Songs, Shows, Mimics and Buffoons: Which when present delight indeed; but when absent are not eagerly desired; nor is the Entertainment lookt upon as mean, because such are wanting: Just so of Discourses, some the sober Men admit as necessary to a Banquet; and others for their pretty nice Speculations, as more profitable and agreeable than a Fiddle and a Pipe. My former Book gives you Examples of both Sorts: Of the first are these, *Whether we should Philosophize at Table?* *Whether the Entertainer should appoint proper Seats, or leave the Guests to agree upon their own?* Of the second, *Why Lovers are inclined to Poetry?* And the Question about Ajax his Tribe: The former I call properly *cunning*, Table-talk; but both together I comprehend

hend under the general name, *Sympoſiacs*: They are promiscuously set down, not in any exact method, but as each single occur'd to memory. And let not my Readers wonder that I dedicate these collections to you, which I have received from others or your own Mouth, for if all Learning is not bare remembrance, yet to learn and remember are very commonly one and the same thing. Now each Book being divided into Ten Questions, that shall make the first in this, which Socratical *Xenophon* hath as it were proposed; for he tells us, that *Gobrias* Banqueting with *Cyrus*, amongst other things that he found admirable in the *Perſians*, was surprized to hear them ask one another such Questions, which to be interrogated was more delightful than to be let alone, and pass such jests on one another, that 'twas more pleasant to be jested on, than not; for if some even whilst they praise offend, why should not their polite and neat facetiousnes be admired, whose very raillery is delightful and pleasant to him that is the Subject of it: Here *Sopatrus* our Entertainer said, I wish I could learn what kind of Questions those are, for to be skill'd in, and make right use of apposite Questions and pleasant Raillery, I think is no small part of Conversation: A considerable one, I replied, but pray observe whether *Xenophon* himself, in his Descriptions of *Socrates*'s and the *Perſian* Entertainment, hath not sufficiently explained them; but if you would have my thoughts, first, Men are pleas'd to be askt those Questions to which they have an answer ready; such are those in which the persons ask'd have some skill and competent knowledge; for when the Enquiry is above their reach, those that can return nothing are troubled, as if requested to give something beyond their power; and those that do answer, producing some crude and insufficient Demonstration, must needs be very much concern'd, and apt to blunder on the wrong. Now if the Answer be not only easie, but hath something not common

mon, it is more pleasing to him that makes it; and this happens, when their knowledge is greater than the Vulgars, as suppose they are well skill'd in points of Astrology or Logic: For not only in Action and serious Matters, but also in Discourse every one hath a natural disposition to be pleas'd (as *Euripides* hath it.)

To seem far to out-do himself:

And all are delighted when Men put such Questions as they understand, and would have others know that they are acquainted with; and therefore Travellers and Merchants are most satisfied when their Company is inquisitive about other Countries, the unknown Ocean, and the Laws and Manners of the *Barbarians*, they are ready to inform them, and describe the Countries and the Greeks, imagining this to be some recompence for their Toy, some comfort for the Dangers they have past: In short, whatever, though unrequested, we are wont to discourse of, we are desirous to be askt, because then we seem to gratifie those, whom otherwise our prattle would disturb and force from our Conversation: And this is the common disease of Travellers: The more gentiel and modest Men love to be askt about those things which they have bravely and successfully performed, and which modesty will not permit to be spoken by themselves before Company; and therefore *Nestor* did well, when being acquainted with *Ulysses* his desire of Reputation, he said,

*Tell brave Ulysses, Glory of the Greeks,
How you the Horses seiz'd;*

For Man cannot endure the insolence of those who praise themselves, and repeat their own Exploits, unless the Company desires it, and they are forc'd to a Relation; therefore it tickles them to be askt about their Embassies and Administrations of the Common-wealth, if

if they have done any thing notable in either ; and upon this account the envious and ill-natur'd start very few Questions of that sort ; they thwart and hinder all such kind of motions, being very unwilling to give any occasion or opportunity for that Discourse which shall tend to the advantage of the Relator. In short, we please those to whom we put them, when we start Questions about those matters which their Enemies hate to hear ; *Ulysses* says to *Alcinous*,

*You bid me tell what various Ills I bore,
That the sad tale might make me grieve the more.*

And *Oedipus* says to the *Chorus*,

'Tis pain to raise again a buried grief :

But *Euripides* on the contrary,

*How sweet it is, when we are lull'd in ease
To think of Toyls ! when well of a disease !*

True indeed, but not to those that are still tost, still under a misfortune : Therefore, be sure never ask any Man about his own Calamities ; 'tis irksom to relate his Losses of Children or Estate, or any unprosperous adventure by Sea or Land ; but to ask a Man how he carried the Cause, how he was Careffed by the King, how he escaped such a Storm, such an Assault, Thieves and the like ; this pleaseth him, he seems to enjoy it over again in his Relation, and is never weary of the Topic. Besides, Men love to be asked about their happy Friends, or Children that have made good progress in Philosophy, the Law, or are great at Court ; as also about the Disgrace and open Conviction of their Enemies ; for of such matters they are most eager to discourse ; yet are cautious of beginning it themselves, lest they should seem to insult over, and rejoice at the misery of others :

You

You please a Hunter if you ask him about Dogs, a Wrestler about Exercise, and an amorous Man about Beauties; the Ceremonious and Superstitious Discourses about Dreams, and what success he hath had by following the Directions of Omens, Sacrifices and the kindness of the Gods; and some Questions concerning those things will extreamly please him: He that inquires any thing of an old Man, though the story doth not at all concern him, wins his heart, and urges one that is very willing to Discourse;

*Neleides Nestor faithfully relate
How Great Atrides died, what sort of fate ;
And where was Menelaus largely tell ;
Did Argos hold him when the Hero fell ?*

Here is a multitude of Questions and variety of Subjects; which is much better than to confine and cramp his Answers, and so deprive the old Men of the most pleasant enjoyment they can have. In short, They that had rather please than distaste, will still propose such Questions, the Answers to which shall rather get the praise and good-will, than contempt and hatred of the Hearers. And so much of Questions.

As for Raillery, those that cannot use it cautiously, with art, and time it well, should never venture at it: For as in a slippery place, if you but just touch a Man as you pass by, you throw him down; so when we are in drink, we are in danger of tripping at every little word that is not spoken with due address: And we are more apt to be offended with a joque, than a plain and scurrilous abuse; for we see the latter often slip from a Man unwittingly in passion, but consider the former as a thing voluntary, proceeding from malice and ill-nature, and therefore we are generally more offended at a sharp jeerer than a whiffling snarler: 'Tis evident, that every joque bites,

bites, but an abuse is affronting, and purposely design'd; for instance, he that calls thee Costard-monger, plainly and openly abuseth; but he that says, I remember when you wip'd your Nose upon your sleeve, smartly jeers: Such was *Cicero*'s to *Octavius* who was thought to be descended from an *African*; for when *Cicero* spoke something and *Octavius* said he did not hear him, *Cicero* rejoyned, True, for you have a hole through your Ear: And *Melanthis*, when he was ridicul'd by a *Comedian*, said, You pay me now something that you do not owe me; and upon this account jeers vex more; for like bearded Arrows they stick a long while, and gall the wounded Sufferer: Their smartness is pleasant, and delights the Company, and those that are pleas'd with the saying seem to believe the detracting Speaker: For according to *Theophrastus* a jeer is a figurative Reproach for some Fault or Misdemeanor, and therefore he that hears it supplies the concealed part, as if he had some knowledge in, and gave credit to, the thing; for he that laughs and is tickled at what *Theophrastus* said to one whom he suspected of a design upon his Cloaths, asking him, if he went to Supper at such a place: Yes, he replied, I go, but shall likewise lodge there all night, doth, as it were, confirm the accusation, and believe the Fellow was a Thief; and therefore an impertinent jeerer makes the whole Company seem ill-natur'd and abusive, as being pleas'd with and consenting to the scurrility of the Jeer: 'Twas one of the excellent Laws of Sparta, That none should be bitter in their Feasts, and the jeerd patiently endure; but if he took offence, the other was to forbear, and pursue the frolic no farther: How is it possible therefore to determine such raillery as shall delight and please the Person that is jested on, when to be smart without Offence, is no mean piece of Cunning and Address? First then, such as will vex and gall the Conscious, must please those that are clean, innocent, and not suspected of the matter: such a joque is *Xenophon*'s, when he pleasantly brings

brings in a very ugly ill-lookt Fellow, and is smart upon him for being *Sambalus minion*: Such was that of *Aufidius Modestus*, who when our Friend *Quintus* in an Ague complain'd his Hands were cold, replied, Sir, you brought them warm from your Province; for this made *Quintus* laugh, and extreamly pleas'd him; yet it had been a reproach and abuse to a covetous and oppressing Governor: Thus *Socrates* pretending to compare Faces with the beauteous *Critobulus*, rallied only and not abus'd: And *Alcibiades* again was smart on *Socrates*, as his Rival in *Agathos*'s affection: Kings are pleased when jests are put upon them as if they were private and poor Men; such were the Flatterers to *Philip* when he chid him, *Sir, don't I keep you?* For those that mention Faults of which the persons are not really guilty, intimate those Vertues with which they are really adorn'd: But then 'tis requisite that those Vertues should be evident, and certainly belong to them, otherwise the discourse will breed disturbance and suspicion: He that tells a very rich Man that he will procure him a Sum of Money; a temperate sober Man, and one that drinks Water only, that he is foxt, or hath taken a Cup too much; a hospitable, generous, good-humour'd Man, that he is a niggard and a pinch-penny; or threatens an excellent Lawyer to meet him at the Bar; must make the Persons smile, and please the Company: Thus *Cyrus* was very obliging and complaiſant when he challeng'd his Play-fellows at those Sports in which he was ſure to be overcome; and *Ismenias* piping at a Sacrifice, when no good Omens appear'd, the Man that hir'd him snatcht the Pipe, and played very ridiculouslly himſelf; and when all found fault, he ſaid, *To play satisfactorily, is the gift of Heaven*: And *Ismenias* with a ſmile replied, *Whilst I played the Gods were ſo well pleased that they were careless of the Sacrifice, but to be rid of thy noise, they preſently receiv'd it.*

But

But more, those that jocosely put scandalous Names upon things commendable, if opportunely done, please more than he that plainly and openly commands ; for those that cover a Reproach under fair and respectful words (as he that calls an unjust Man *Aristides*, a coward *Achilles*) gall more than those that openly abuse : Such is that of *Oedipus* in *Sophocles*,

The faithful Creon her most constant Friend ;

The familiar *Irony* in commendations answers to this on the other side ; such *Socrates* used when he called the kind endeavour and industry of *Antisthenes* to make Men Friends, Pimping, Bauds-craft and Allurement. And others that call'd *Crates* the Philosopher, who where ever he went was caressed and honoured, θυγενειολυτιώ, the Door-opener : Again a complaint that implies thankfulness for a receiv'd favour is pleasant railery ; thus *Diogenes* of his Master *Antisthenes*,

*That Man that made me leave my precious Ore,
Cloath'd me with Rags, and forc'd to be poor ;
That Man that made me wander, beg my Bread,
And scorn to have a House to hide my Head ;*

For it had not been half so pleasant to have said, *That Man that made me wise, content and happy* : And a *Spartan* making as if he would find fault with the Master of the Exercises, for giving him Wood that would not smoak, said, *He will not permit us to shed a tear* : And he that calls a Hospitable Man and one that treats often, a Kidnapper, and a Tyrant, who for a long time would not permit him to see his own Table ; and he whom the King hath rais'd and enricht, that says the King had a design upon him, and robb'd him of his sleep and quiet : Or if he that hath an excellent Vintage should complain of *Aeschilus* his *Chabeiri*, for making him want Vinegar as they had jocosely threatned : For such as these have a pungent

pungent pleasantnes, so that the prais'd are not offended, nor take it ill.

Besides, he that would be civilly facetious must know the difference between a Vice and commendable Study, or Recreation; for instance, between the love of Money, or Contention, and of Music or Hunting; for men are griev'd if twitted with the former, but if with the latter, take it very well. Thus Demosthenes the Mytilenian was pleasant enough, when knocking at a Mans Door that was much given to singing, and playing on the Harp, and being bid come in, said, I will if you will tye up your Harp; but Lysias his flatterer was offensive, for being frighted at a Wooden Scorpion that he threw into his lap, and leaping out of his seat, after he knew the the humour, said, *And I'll fright your Majesty too, give me a Talent.*

In several things about the Body too the like caution is to be observ'd; thus he that is jest'd on for a flat or hookt nose usually laughs at the jest: (Thus Cassander's friend was not at all displeas'd when Theophrastus said to him, *'Tis strange, Sir, that your Eyes don't play, since your Nose is so near, and so well fitted for a Pipe:* And Cyrus commanded a long hawking'd fellow to marry a flat nos'd Girl, for then they would very well agree:) A jest on any for his stinking breath, or filthy nose, is irksom; for baldness, it may be born, but for blindnes or infirmity in the Eyes, intolerable: *'Tis true, Antigonus would jounce upon himself, and once receiving a Petition written in Great Letters, he said, This a man may read if he were stark blind: But he kill'd Theocritus the Chian for saying, when one told him, that as soon as he appear'd before the Kings Eyes, he would be pardoned: Sir, then 'tis impossible for me to be saved: And Bysantius to Pasiades, saying, Sir, your Eyes are weak, reply'd, You upbraid me with this infirmity, not considering that thy Son carries the vengeance of Heaven on his back; now Pasiades his Son was Hunch-*

Hunch-backt : And Archippus the popular Athenian was much displeas'd with Melanthius for being smart on his crooked back, for Melanthius had said, that he did not ~~εγένετο~~, stand up, but ~~καμψόμενος~~ bend down for the Commonwealth : 'Tis true, some are not much concern'd at such jeers : Thus Antigonus his Friend when he had begg'd a Talent, and was deny'd, desired a Guard, lest some body should rob him of that Talent he was now to carry home : Different tempers make men differently affected, and that which troubles one is not regarded by another : Epaminondas feasting with his fellow Magistrates drank Vinegar ; and some asking if it was good for his health, replied, *I cannot tell that, but I know it makes me remember what I drink at home* : Therefore it becomes every man that would rally, to look into the Humours of his company, and take heed to converse without offence. Love as in most things else, so in this matter causes different effects ; for some Lovers are pleas'd, some displeas'd at a merry jest ; therefore in this case a fit time must be accurately observed ; for as a blast of Wind puffs out a Fire whilst 'tis weak and little, but when throughly kindled strengthens and increaseth it ; so Love, before 'tis evident and confess'd, is displeas'd at a discoverer, but when it breaks forth, and blazes in every bodies Eyes, then 'tis delighted with, and gathers strength by the frequent blasts of joque and vaillery : When their beloved are present 'twill gratifie them most to pass a jest upon their passion, but to fall on any other Subject will be counted an abuse : If they are remarkably loving to their own Wives, or entertain a generous affection for a hopeful youth, then are they proud, then tickled when jeer'd for such a Love : And therefore Archelaus when an Amorous man in his School laid down this Proposition, *In my opinion one thing cannot touch another*, replied, *Sir, you touch this person*, pointing to a lovely boy

that
had entangled with him in a school

Archelaus

that fate near him : Beside, the company must be consider'd ; for what a man will only laugh at when mentioned amongst his friends and familiar acquaintance, he will not endure to be told of before his Wife, Father, or his Tutor ; unless perhaps it be something that will please those too ; as for instance, if before a Philosopher one should jeer a man for going barefoot, or studying all night ; or before his Father for carefulnes and thrift ; or in the presence of his Wife, for being cold to his Companions, and doting upon her : Thus Tygranes, when Cyrus askt him, *What will your Wife say when she hears that you are put to servile Offices ?* reply'd, *Sir, she will not hear it, but be present her self, and see it :* Again, those jocques are accounted les affronting, which reflect somewhat also on the man that makes them ; as when one poor man base born fellow, or a Lover jocques upon another ; for whatever comes from one in the same circumstances looks more like a piece of mirth, than a design'd affront ; but otherwise it must needs be irksom, and distastful. Upon this account, when a Slave whom the King had lately freed and enricht, behav'd himself very impertinently in the company of some Philosophers ; asking them, *How it came to pass that the Broth of Beans, whether white or black was always green ; Andices putting another Question, Why, let the whips be white or not, the wales and marks they made were still red ;* displeas'd him extreamly, and made him rise from the Table in a great rage and discontent. But *Amphias the Tarsian*, who was suppos'd to be sprung from a Gardner, jocquing upon the Governors Friend, for his obscure and mean birth, and presently subjoyning : *But 'tis true, I sprung from the same Seed, caus'd much mirth and laughter : And the Harper very facetiously put a check to Philip's ignorance and impertinence ; for when Philip pretended to correct him, he cry'd out, God forbid, Sir, that ever you should be brought so low as to understand these things better than I ; for*

by this seeming joque he instructed him without giving any offence ; and therefore some of the Comedians seem to lay aside their bitterness in every jest that may reflect upon themselves ; as *Aristophanes* when he is merry upon a Bald-pate ; and *Cratinus* in his Play, *Pytane* upon Drunkenness and Excess : Besides, you must be very careful that the jest should seem to be *extempore*, taken from some present Question or merry Humour, not far fercht, as if premeditate and design'd : For as men are not much concern'd at a reproach or kick in company, but if when that is ended any one offers the like, they hate and look upon him as an Enemy ; so they will easily pardon and indulge a jest, if undesignedly taken from any present circumstance ; but if 'tis nothing to the matter in hand, but fercht from another thing, it must look like a design, and be resented as an affront ; such was that of *Timages* to the Husband of a Woman *μεττῆς* that often vomited,

Κακῶν γετρίχης τέλος εἰσόντων εἰσήγαγεν

When the Poet had written *τὸν δὲ μῶνι* ; and that to *Athenodorus* the Philosopher ; is the affection to our Children, *μεττῆς*, Music ; *εἰ μεττῆς τὰ ἔκχρια φιλοσοφεῖα* ; for when the raillery is not founded on some present circumstance, it is an argument of ill nature, and a mischievous temper ; and such as these for words, the lightest thing in the world, as *Plato* says, suffer the heaviest punishment ; but those that know how to time, and apply a jest confirm *Plato's* opinion, *That to rally pleasantly and facetiously is the business of a Scholar and a Wit.*

QUEST.

QUEST. II.

Why in Autumn Men have better Stomachs than in other Seasons of the Year.

IN Eleusine, after the solemn celebration of the Sacred Mysteries, *Glaucias* the Orator entertain'd us at a Feast; where after the rest had done, *Xenocles* his Brother, as his humour is, began to be smart upon my Brother *Lamprias* for his good *Bacchanian* Stomach; and I, in his defence, opposing *Xenocles*, who was an *Epicurean*, said, *Pray, Sir, do not all place the very height of pleasure in privation of pain and indolence?* But *Lamprias*, who prefers the *Lyceum* before the *Garden*, ought by his practice to confirm *Aristotle's* Doctrine; for he affirms that every Man hath a better Stomach in the Autumn, than in other seasons of the year; and gives the reason which I cannot remember at present: So much the better (says *Glaucias*) for when Supper's done, we will endeavour to discover it our selves; that being over, *Glaucias* and *Xenocles* drew various reasons from the Autumnal Fruit; one said, that it scoured the body, and by this Evacuation continually rais'd new Appetites, *Xenocles* affirm'd, that ripe fruit had usually a pleasing, vellicating savor, and thereby provokt the Appetite better than Sauces, or Sweet-meats: for Sick men of a vitiated Stomach usually recover it by eating Fruit: But *Lamprias* said, that our natural heat, the principal instrument of Nutrition, in the midst of Summer is scatter'd, and becomes rare and weak, but as that declines, unites again and gathers strength, being shut in by the ambient cold, and contraction of the Pores; and I, for my part, said, in Summer we are more thirsty, and use more moisture than in other seasons, and therefore nature (she observes the same method in all her operations) at this change of seasons employs

the contrary, makes us hungry, and to maintain an equal temper in the Body, gives us dry Food to counter-vail the moisture taken in the Summer; yet none can deny but that the Food it self is a partial cause, for not only new Fruit, Bread, Corn, but Flesh of the same year is better tasted than those of the former, more forcibly provokes the Guests, and enticeth them to eat on.

QUEST III.

Which was first, the Bird or the Egg.

WHEN upon a Dream I had forborn Eggs a long time on purpose that in an Egg, as some do in a Hart, I might make experiment of a notable Vision that often troubled me, some at Sossius Senecio's Table suspected, that I was tainted with *Orpheus* or *Pythagoras* his Opinions, and refus'd to eat an Egg (as some do the Heart and Brain) imagining it to be the principle of Generation; and *Alexander* the *Epicurean* ridiculously repeated,

*To feed on $\kappa\omega\mu\sigma$; and our Parents Heads,
Is equal sin:*

As if the Pythagoreans meant Eggs by that $\kappa\omega\mu\sigma$ *dia tiv' $\kappa\nu\nu\nu$* , and thought it as unlawful to feed on Eggs as on the Animals that lay them: Now to pretend a Dream, for the cause of my abstaining, to an *Epicurean*, had been a defence more irrational than the cause it self; and therefore I suffered jocose *Alexander* to enjoy his Opinion, for he was a pleasant man, and of excellent company: Soon after he propos'd that perplext Question, that plague of the inquisitive, *Which was first, the Bird or the Egg?* And my Friend *Sylla* saying, that with this little Question, as with an Engin, we shook the great and weighty truth,

truth, (the Opinion that the World had a beginning) declared his dislike of such Problems ; but Alexander deriding the Question, as flight and impertinent, my Son-in-law Phirmus said, Well, Sir, at present your Atoms will do me some service ; for if we must suppose that small things must be the principles of greater ; 'tis likely that the Egg was before the Bird ; for that amongst sensible things is very simple, and the Bird more mixt, and contains a greater variety of parts : 'Tis universally true, that a principle is before that whose principle it is ; now the Seed is a principle, and the Egg is somewhat more than the Seed, and less than the Bird : for as a disposition, a progress in goodness, is something between a tractable Mind, and a habit of Virtue : so an Egg is as it were a progress of Nature tending from the Seed to a perfect Animal : And as in an Animal they say the Veins and Arteries are form'd first, upon the same account the Egg should be before the Bird, as the thing containing before the thing contain'd : Thus Art first makes rude, and ill shapen Figures, and afterward perfects every thing with its proper form ; and 'twas for this method that the Statuary Polycletis said, *Then our work is most difficult when the Clay is to be fashioned into a Nail* ; so 'tis probable that the matter not readily obeying the slow motions of contriving Nature, at first frames rude and indefinite Masses, as the Egg, and of these moulded anew, and joyn'd in better order, the Animal afterward is form'd : As the Canker is first, and then growing dry and cleaving lets forth a wing'd Animal, call'd Psyche ; so the Egg is first as it were the subject matter of the Generation : for 'tis certain that in every change, that out of which the thing changes, must be before the thing changing : Observe how Worms and Caterpillars are bred in Trees from the moisture corrupted or concocted ; now none can say but that the engendring moisture is naturally before all these : for (as Plato says)

Matter is as a Mother or Nurse in respect of the Bodies that are form'd, and that we call the Matter, out of which any thing that is, is made : And with a smile continued he, I speak to those that are acquainted with the Mystical and Sacred Discourse of *Orpheus*, who not only affirms the Egg to be before the Bird, but makes it the first Being in the whole World : The other parts, because deep mysteries we shall now pass by, but let us look upon the various kinds of Animals, and we shall find almost every one beginning from an Egg, Fowls and Fishes, Land-Animals, as Lizards ; Amphibious as Crocodiles ; some with two Legs, as a Cock ; some without any, as a Snake ; and some with many, as a Locust. And therefore in the solemn Feast of *Bacchus* 'tis very well done to dedicate an Egg, as the Emblem of that which begets, and contains every thing in it self.

To this Discourse of *Hermus Senecio* reply'd, Sir, your last Similitude contradicts your first ; and you have unwittingly opened the World (as the Proverb says the Door) against your self ; for the World was before all, being the most perfect ; and 'tis rational that the perfect in Nature should be before the imperfect ; as the sound before the maim'd, and the whole before the part ; for 'tis absurd that there should be a part when there is nothing whose part it is ; and therefore no body says the Seeds man, or Eggs Hen, but the Mans Seed, and Hens Egg ; because those being after, and form'd in these, pay as it were a debt to Nature, by bringing forth another ; for they are not in themselves perfect, and therefore have a natural Appetite to produce such a thing as that out of which they were first form'd, and therefore Seed is defined, a thing produced that is to be perfected by another production : Now nothing can be perfected by, or wants that which as yet is not : Every body sees that Eggs have the nature of a Concretion or Consistence in some Animal or other, but want those Organs, Veins

Veins and Muscles which Animals enjoy ; and therefore no Story delivers, that ever any Egg was form'd immediately from Earth ; and the Poets themselves tell us, that the Egg, out of which came the *Tyndaride* fell down from Heaven ; but even till this time the Earth produceth some Perfect, and Organiz'd Animals ; as Mice in *Egypt*, and Snakes, Frogs and Grasshoppers almost every where ; some external and invigorating principle assisting in the production : And in *Sicily*, where in the Servile War much Blood was shed, and many Carcases rotted on the ground, whole swarms of Locusts were produced, and spoiled the Corn over the whole Isle ; such spring from, and are nourisht by, the Earth, and Seed being formed in them, Pleasure and Titillation provoke them to mix, upon which some lay Eggs, and some bring forth their young alive ; and this evidently proves that Animals first sprang from Earth, and afterward by copulation, after different ways propagated their several kinds. In short, 'tis the same thing as if you said, The Womb was before the Woman ; for as the Womb is to the Egg, the Egg is to the Chick that is form'd in it ; so that he that inquires how Birds should be when there were no Eggs, might ask as well how Men and Women should be before any Organs of Generation were formed : Parts generally have their subsistence together with the whole ; particular powers follow particular members, and operations to those powers, and effects to those operations : Now the effect of the Generative power is the Seed and Egg ; so that these must be after the formation of the whole : Therefore consider, as there can be no digestion of food before the Animal is formed, so there can be no Seed nor Egg ; for those, 'tis likely, are made by some digestion and alterations ; nor can it be that before the Animal is the superfluous parts of the Food of the Animal should have a Being : Beside, tho' Seed may perhaps pretend to be a principle, the Egg cannot, for it doth

not subsist first, nor hath it the nature of a whole, for 'tis imperfect; therefore we do not affirm that the Animal is produc'd without a principle of its Being, but we call the principle that power which changes, mixes and tempers the Matter, so that a living Creature is regularly produced; but the Egg is an after-production, as the Blood or Milk of an Animal after the taking in, and digestion of the Food; for we never see an Egg form'd immediately of Mud, it is produc'd in the Bodies of Animals alone, but a thousand living Creatures rise from it; what need of many instances? None ever found the Spawn or Egg of an Eel; yet if you empty a Pit, and take out all the Mud, as soon as other Water settles in it, Eels likewise are presently produc'd: Now that must exist first which hath no need of any other thing that it may exist, and that after, which cannot be without the concurrence of another thing: and of this priority is our present Discourse: Besides, Birds build Nests before they lay their Eggs; and Women provide Cradles, Swadling Cloaths, and the like; yet who says that the Nest is before the Egg, or the Swadling Cloaths before the Infant; for the Earth (as *Plato* says) doth not imitate a Woman, but a Woman, and so likewise all other Females, the Earth. Moreover 'tis probable that the first production out of the Earth, which was then vigorous and perfect, was self-sufficient and entire, nor stood in need of those Secondines, Membranes and Vessels, which now Nature forms to help the weakness, and supply the defects of Breeders.

QUEST. IV.

Whether or no Wrestling is the oldest Exercise.

Sosicles of Corone having at the Pyrian Games won the prize from all the Poets, gave us an Entertainment;

and

and the time for Running, Cuffing, Wrestling and the like drawing on, there was a great talk of the Wrestlers: for there were many, and very famous men came to try their skill. *Lysimachus* one of the company, a Procurator of the *Amphyctions*, said, he heard a Grammian lately affirm, that wrestling was the most ancient Exercise of all, as even the very name witnesseth; for some modern things have the names of more ancient transfer'd to them thus to tune a Pipe is call'd *ἀρμόζειν*, and to play on it, *κρέειν*, both these names being transferred to it from the Harp; thus all places of Exercise they call *παλαιστεῖς*, Wrestling Schools, *πάλη*, Wrestling being the oldeft Exercise, and therefore denominating the newer sorts. That, said I, is no good argument, for these *παλαισταῖς*, Wrestling Schools are call'd so ἀπὸ τῆς πάλης, not because 'tis *παλαιστής*, the most ancient exercise, but because 'tis the only sort in which they use *πλάστης*, Clay, Dust and Oyl; for in these *παλαιστεῖς*, *Palestra*, there is neither Racing nor Cuffing, but Wrestling only, or *παγκράτιον* *καὶ τὰς κυλίσις*, and this latter comprises both Wrestling and Cuffing: besides, 'tis unlikely that Wrestling, being more Artificial and Methodical than any other sort of Exercise, should likewise be the most ancient; for meer want of necessity putting us upon new inventions, produce simple and inartificial things first, and such as have more of force in them, than flight and skill. This ended, says *Sosicles*, you speak right, and I will confirm your Discourse from the very name; for, in my opinion, *πάλη*, Wrestling, is deriv'd from *παλέειν*, i.e. to throw down by flight and artifice. And *Philinus* said, it seems to me to be deriv'd from *παλαστή*, the Palm of the Hand, for Wrestlers use that part most, as Cuffers do the *πυγμὴ*, Fist; and hence both these sorts of Exercises have their proper names, the one *πάλη* the other *πυγμὴ*. Besides, since the Poets use the words *παλύνειν* for *κυλίσειν*, and *συμπάνειν*, to sprinkle; and this Action is most frequent

frequent amongst Wrestlers, this Exercise may receive its name from that word. But more, consider that Racers strive to be distant from one another: Cuffers by the Judges of the Field are not permitted to take hold, and none but Wrestlers come up close breast to breast, and clasp one another round the Waste, and most of their turnings, liftings, lockings bring them very close, 'tis probable this Exercise is called *μίλη* from *μαντάζειν* or *μίλει γίνεσθαι*, to come up close, or to be near together.

QUEST. V.

Why in reckoning up different kinds of Exercise, Homer puts Cuffing first, Wrestling next, and Racing last.

This Discourse being ended, and *Philinus* hum'd, *Ly simachus* began again, What sort of Exercise then shall we imagin to be first? Racing as at the *Olympian Games*: for here in the *Pythian*, as every Exercise comes on all the Contenders are brought in, the Boy Wrestlers first, then the Men, and the same method is observ'd when the Cuffers and Fencers are to exercise, but there the Boys perform all first, and then the Men: But, says *Timon* interposing, pray consider whether *Homer* hath not determined this matter, for in his Poems Cuffing is always put in the first place, Wrestling next, and Racing last: At this *Crates* the *Thessalian* surpriz'd, cry'd out, Good God, what things we skip over! But, pray Sir, if you remember any of his Verses to that purpose, do us the favour to repeat them: And *Timon* replied, That the Funeral Solemnities of *Patroclus* had this order, I think every one hath heard: but the Poet all along observing the same order, brings in *Achilles* speaking to *Nestor*; thus,

*With this reward I Nestor freely grace,
Unfit for Cuffing, Wrestling, or the Race :*

And in his Answer makes the Old Man impertinently brag,

*I Cuffing conquer'd Oinop's famous Son,
With Anceus wrestled and the Garland won,
And out ran Iphiclus — — —*

And again brings in *Ulysses* challenging the *Pheaciens*,

To Cuff, to Wrestle, or to run the Race :

And *Alcinous* answer,

*Neither in Cuffing, nor in Wrestling strong,
But we are swift of Foot :*

So that he doth not carelessly confound the order, and according to the present occasion, now place one sort first, and now another: but follows the then custom and practice, and is constant in the same: and this was so as long as the ancient order was observ'd: To this Discourse of my Brothers I subjoyn'd, that I liked what he said, but could not see the reason of this order: and some of the company thinking it unlikely that Cuffing or Wrestling should be a more ancient exercise than Racing: they desir'd me to search farther into the matter, and thus I spake upon the sudden, all these Exercises seem to me to be representations of, and training to Feats of Arms, for after all, a Man arm'd at all Points is brought in to shew that that is the end at which all these exercises and trainings aim; and the privilege granted to the Conquerors, viz. as they ride into the City to throw down some part of the Wall, hath this meaning: That Walls are but a small advantage to that City which hath Men able to fight and overcome; and in *Sparta* those that were Victors in any of the ~~severities~~, Crown'd Games, had an honour-

honourable place in the Army, and were to fight near the Kings person : Of all other creatures a Horse only can have a part in these Games , and win the Crown, for that alone is design'd by nature, or can be train'd to War, and prove assisting in a Battel : If these things seem probable, let us consider farther that 'tis the first work of a fighter to strike his Enemy, and ward the others blows ; the second, when they come up close, and lay hold of one another to trip and overturn him ; and in this, they say, Our Countrey-men being better Wrestlers, very much distrest the *Spartans* at the Battel of *Leuctra* ; and *Aeschilus* describes a Warrier thus,

One stout, and skill'd to wrestle in his Arms :

And *Sophocles* somewhere says of the *Trojans*,

*They rid the Horse, they could the Bow command,
And wrestle with a rattling Shield in hand.*

But 'tis the third and last, either when Conquer'd, to fly ; or when Conquerors, to pursue : And therefore 'tis likely that Cuffing is set first, Wrestling next, and Racing last ; for the former bears the resemblance of charging, or warding the blows, the second of close fighting, and repelling, and the third of flying a victorious, or pursuing a routed Enemy.

QUEST. VI.

Why Firr-trees, Pine-trees and the like, will not be grafted upon.

Socrates entertaining us in his Gardens, round which the River *Cephissus* runs, shewed us several Trees strangely vary'd by the different Grafts upon their Stocks :

Stocks: We saw an Olive upon a Juniper, a Peach upon a Myrtle, Pear Grafts on an Oak, Apple upon a Plain, a Mulberry on a Fig, and a great many such like which were grown strong enough to bear: Some joqu'd on *Soclarus* as nourishing stranger kinds of things than the Poets *Phinxes*, or *Chimeras*; but *Crato* set us to enquire why those Stocks only that are of an Oily nature will not admit such mixtures, for we never see a Pine, Firr, or Cypress bear a Graft of another kind: And *Philo* subjoyn'd, There is, *Crato*, a reason for this amongst the Philosophers, which the Gardeners confirm and strengthen: For they say, Oyl is very hurtful to all Plants, and any Plant dipt in it, like a Bee will soon die: Now these Trees are of a Fat and Oily nature, insomuch that they weep Pitch and Rosin, and if you cut them, Gore, as it were, appears presently in the wound: Besides, a Torch made of them sends forth an Oily Smoke, and the brightness of the flame shews it to be fat; and upon this account these Trees are as great enemies to all other kinds of Grafts as Oyl it self: To this *Crato* added, that the Bark was a partial cause, for that being rare and dry, could not afford either convenient room, or sufficient nourishment to the Grafts; but when the Bark is moist, it quickly joyns with those Grafts that are let into the body of the Tree: Then *Soclares* added, This too, ought to be considered, that that which receives a Graft of another kind, ought to be easie to be changed, that the Graft may prevail, and make the Sap in the Stock fit and natural to it self: Thus we break up the Ground and soften it, that being thus broken it may be more easily wrought upon and apply'd to what we plant in it; for things that are hard and rigid cannot be so quickly wrought upon, nor so easily chang'd: Now those Trees being of very light wood, do not mix well with the Grafts, because they are very hard either to be changed, or overcome: But more, 'tis manifest, that the Stock which

which receives the Graft should be instead of a Soil to it, and a Soil should have a breeding Faculty ; and therefore we chuse the most fruitful Stocks to graft on, as Women that are full of Milk when we would put out a Child to Nurse ; but every Body knows that the Firr, Cypress and the like, are no great Bearers ; for as Men very fat have few Children (for the whole nourishment being employed in the Body, there remains no overplus to make Seed) so these Trees spending all their Sap in their own Stock, flourish indeed, and grow great, but as for Fruit, some bear none at all, some very little, and that too slowly ripens ; therefore 'tis no wonder that they will not nourish another's Fruit, which are so very sparing to their own.

QUEST. VII.

About the Fish call'd Remora or Echeneis.

CHeremonianus the Trallian, when we were at a very noble Fish dinner, pointing to a little, long, sharp headed Fish, said, the Echeneis (Ship-stopper) is like that, for he had often seen them as he sailed in the Sicilian-Sea, and wondered at its strange force, for it stopt the Ship when under full Sail, till one of the Seamen perceived it sticking to the outside of the Ship, and took it off ; some laught at *Cheremonianus* for believing such an incredible and unlikely story : Others on this occasion talkt very much of Antipathies, and produc'd a Thousand instances of such strange effects, viz. the sight of a Ram quiets an enraged Elephant : A Viper lies stock still if touch't with a Beechen leaf : A Wild-bull grows tame if bound with the twigs of a Fig-tree : And Amber draws all light things to it besides Basil, and such as are dipt in Oil ; and the Loadstone will not draw a piece

of

of Iron that is rub'd with an Onion ; Now all these as to matter of Fact are very evident, but 'tis hard, if not altogether impossible, to find the cause. Then said I, This is a meer shift, and avoiding of the Question, rather than a declaration of the Cause ; but if we please to consider, we shall find a great many accidents that are only Consequents of the effect to be unjustly esteem'd the causes of it ; as for instance, if we should fancy, that by the blossoming of the Chast-tree, the Fruit of the Vine is ripened ; because this is a common saying,

The Chast-tree blossoms, and the Grapes grow ripe ;

or that the little protuberances in the Candle-Snuff thicken the Air, and make it cloudy ; or the hooktness of the Nails to be the cause, and not an accident consequential to an Ulcer in the Lungs ; therefore as those things mention'd are but Consequents to the Effect, though proceeding from one and the same cause, so one and the same cause stops the Ship, and joyns the Echeneis to it ; for the Ship continuing dry, nor yet made heavy by the moisture soaking into the Wood, 'tis probable that it lightly glides over, and as long as 'tis clean easily cuts the Waves ; but when it is throughly soakt, when Weeds, Ouze and Filth sticks upon its sides, the stroke of the Ship is more obtuse and weak, and the Water coming upon this clammy matter, doth not so easily part from it ; and this is the reason why they usually calk their Ships : Now 'tis likely that the Echeneis in this case sticking upon the clammy matter, is not thought an accidental consequent to this cause, but the very cause it self.

QUEST.

QUEST. VIII.

*Why they say those Horses call'd Αυξονίδαι, are very
mettlesome.*

Some say the Horses called *Αυξονίδαι*, received that name from the fashion of their Bridles, *Αύξος*, that had prickles like the teeth on a Wolfs Jaw; for being fiery and hard mouth'd, the Riders used such to tame them; but my Father who seldom speaks but on good reason, and breeds excellent Horses, said, Those that were set upon by Wolves, when Colts, if they escaped, grew swift, and mettlesome, and were called *Αυξονίδαι*: Many agreeing to what he said, it began to be enquired why such an accident as that should make them more mettlesome and fierce; and many of the Company thought that from such an assault, fear and not courage was produced; and that thence growing fearful and apt to start at every thing, their motions became more quick and vigorous as they are in Wild-beasts when intangled in a Net: But, said I, it ought to be considered whether the contrary be not more probable; for the Colts do not become more swift by escaping the assault of a Wild-beast, but they had never escapt unless they had been swift and mettlesom before: As *Ulysses* was not made wise by escaping from the *Cyclops*, but being so before escaped.

QUEST. IX.

Why the Flesh of Sheep bitten by Wolves is sweeter than that of others, and the Wool more apt to breed Worms?

A Fter the former Discourse, mention was made of those Sheep that Wolves have bitten, for 'tis commonly

commonly said of them, that their Flesh is very sweet, and their Wool breeds Worms : My Son-in Law *Patricias* seemed to be pretty happy in his reasoning upon the first part, saying, That the Beast by biting it did mollifie the Flesh; for Wolves Spirits are so hot and fiery, that they soften and digest the hardest Bones ; and for the same reason things bitten by Wolves rot sooner than others : But concerning the Wooll we could not agree, being not fully resolved whether it breeds those Worms; or only opens a paſſage for them, separating the Flesh by its fretting roughness or proper warmth ; and that this power proceeded from the Spirits of the biting Wolf, which alter even the very Hair of the Creature that it kills : And this ſome particular instances ſeem to confirm, for we know ſome Huntsmen and Cooks will kill a Beast with one ſtroke, ſo that it never breaths after, whilſt others repeat their blows, and ſcarce do it with a great deal of trouble : But what is more strange, ſome as they kill it infuse ſuch a quality that the Flesh rots preſently, and cannot be kept ſweet above a day ; yet others that diſpatch it as ſoon find no ſuch alteration, but the Flesh will keep ſweet a long while : And that by the manner of killing, a great alteration is made even in the Skins, Nails and Hair of a Beast, *Homer* ſeems to witness when ſpeaking of a good Hide, he ſays,

An Oxes Hide that fell by violent blows ;

For not thoſe that fall by a Disease or old Age, but by a violent death leave us tough and ſtrong Hides ; but thoſe that are bitten by Wild beaſts, their Hoofs grow black, their Hair falls, their Skins putrifie and are good for nothing.

QUEST. X.

Whether the Antients, who provided every one his Mess, or we that set many to the same dish, did best?

When I was chief Magistrate, most of my Suppers consisted of distinct Messes, where every particular Guest had his portion of the Sacrifice allowed him; some were wonderfully well pleas'd with this order, others blamed it as unsociable and ungenteil; and were of the opinion, that as soon as I was out of my Office the manner of Entertainments ought to be reformed; for, says *Agias*, we invite one another not barely μετ' ξὺ φαγεῖν, to eat and drink; but συμπειν̄ καὶ συμφαγεῖν̄, to eat and drink together. Now this Division into Messes takes away all Society, makes many Suppers and many Eaters, but not one, διὰ σύρτηνθε, Sups with another; but as at a Cooks Shop, each Man takes his pound of Beef, and sets it before himself, and falls on: And is it not the same thing to provide a different Cup, and different Table for every Guest (as the *Demophonide* treated *Orestes*) as now to let each Man his Loaf of Bread and Mess of Meat, and feed him as 'twere out of his own proper Manger? Only 'tis true we are not (as those that treated *Orestes* were) obliged to be silent and not discourse: Besides, that all the Guests have a share in every thing, we may draw an argument from hence, the same discourse is common to us all, the same Songstress sings, the same Musician plays to all; the same Cup is set in the midst, not appropriated to any, 'tis a large Spring of good Fellowship, and each Man may take as much as his Appetite requires, not like this most unjust distribution of Bread and Meat, which prides it self forsooth in being equal to all, though unequal Stomachs; so to a Man of a small Appetite 'tis too much, to one of a greater

greater too little. And, Sir, as he that administers the very same dose of Physic to all sorts of Patients must be very ridiculous : So likewise must that Entertainer, who inviting a great many Guests that can neither eat nor drink alike, sets before every one an equal Mess, and measures what is just and fit by an Arithmetical, not Geometrical proportion : When we go to a Shop to buy, we all use, 'tis true, one and the same public measure ; but to an Entertainment each Man brings his own Belly, which is satisfied with a portion, not because equal to that which others have, but because sufficient for it self : Those *dinneres* (Entertainments where every one had his single mess, *Homer* mentions amongst Soldiers, and in the Camp, we ought not to bring into fashion amongst us ; but rather imitate the good Fellowship of the Ancients, who to shew what reverence they had for all kinds of Societies, not only honoured ομοῖος καὶ ομοεργίας, those that lived with them or under the same root, but also ομοχελίνας καὶ ομοτάτας, those that drank out of the same Cup, or eat out of the same Dish : Let's never mind *Homer's* Entertainments, they were good for nothing but to starve a Man, and the makers of them Kings, more stingy and observant than the *Italian* Cooks ; insomuch that in the midst of a Battel, whilst they were at handy Blows with their Enemies, they could exactly reckon up how many Glasses each Man drank at his Table, but those that *Pindar* describes are much better,

Where Heroes mixt fate round the noble Board,

because they maintained Society and good Fellowship ; for the latter truly mixt and joyned Friends, the former divised and aspersed them as Persons, though seemingly very good Friends, who could not so much as eat with one another out of the same Dish. To this polite Discourse of *Agias* they urged me to reply ; and I said, *A-*
gias, 'tis true, hath reason to be troubled at this unusual

disappointment, because having so great a Belly (for he was an excellent Trencher-man) he had no larger mess than others. In a common Fish, 'tis true, as *Democritus* says, there are no Bones, but that very thing hath introduced *μοῖς εὐν υπερ εἰρηνικόν*.

For 'tis equality, as the old Woman in *Euripides* hath it,

That fastens Towns to Towns, and Friends to Friends;

and Entertainments chiefly stand in need of this, the necessity is from nature, not custom, new, lately introduc'd or founded only on opinion; when the same dish lies in common before all, the Man that is slow and eats little, must be offended at the other that is too quick for him, as a slow Ship at the swift Sailer: Besides, snatching, contention, shoving and the like, are not in my mind neighbourly beginnings of mirth and jollity, but absurd, doggish, and which often end in anger or reproaches, not only against one another, but also against the Entertainer himself. or the Carvers of the Feast; but as long as *μοῖς εἰ λαζάρος*, Division or Distribution, keep an equality in our Feasts, nothing uncivil or disorderly appear'd, and they call the Feasts *διατάξις* Distributions, the Entertain'd *διαλύμαντος*, and the Carvers *διαλέγεται*, Distributers, *ἀπὸ τῆς διατάξης*, from dividing and distributing to every Man his proper mess: The *Lacedæmonians* had Officers called *κρεωδαταί*, Distributers of the Flesh, no mean Men, but the chief of the City, for *Lysander* himself by King *Agelaius* was constituted one of the *κρεωδαταί* in *Asia*; but when Luxury crept into our Feasts distributing was thrown out, for I suppose they had not leisure to divide these numerous Tarts, Cheese-cakes, Pies and other delicate varieties; but surpris'd with the pleasantness of the taste, and tired with the variety, they left off cutting it into portions, and left all in common; and this is confirmed from the present practice, for in our religious

gious or public Feasts, where the Food is simple and inartificial, each Man hath his mess assign'd him ; so that he that endeavours to retrieve the Ancient Custom, will likewise recover Thrift and almost lost Frugality again : But you object, where only property is, community is lost : True indeed, where equality is not ; for not the possession of what is proper, and our own, but the taking away of another's, and coveting that that is common is the cause of all injury and contention ; which the *νόμοι*, Laws restraining, and confining within the bounds of proper, receive their name from their Office, being a power, *νέμεσις*, distributing equal to every one in order to the common good : Thus every one is not to be honoured by the Entertainer with the Garland, or the chiefest place : Now if propriety in these things doth not in the least hinder, but that things of greater moment, and the only considerable, as Discourse and Civility may be still common, let us leave of disgracing, *τὰς μοῖρας*, Distributions, or *κλῆσις*, the Lot (as Euripides hath it) the Son of Fortune ; which hath no respect either to Riches or Honour ; but in its inconsiderate wheel now and then raiseth up the humble and the poor, and makes him Master of himself, and by accustoming the great and rich to endure, and not be offended at equality, pleasingly instructs.

PLUTARCH'S SYMPOSIACS.

The Third Book.

Done into English by T. C.

Simonides the Poet, my *Soffius Senecia*, seeing one of their Company fit silent, and discourse no Body, said, Sir, if you are a Fool 'tis wisely done ; if a wile Man, very foolishly : 'Tis good to conceal a Mans folly, but (as Heraclitus says) 'tis very hard to do it o'er a Glass of Wine,

*Which doth the gravest Men to mirth advance,
And let them loose to Sing, so Laugh and Dance,
And speak what had been better left unsaid.*

In which Lines the Poet in my mind shows the difference between being a little heated and down-right drunk ; for to Sing, Laugh and Dance may agree very well to those that have gone no further than a merry Cup : But to prattle and speak what had been better left unlaid, argues a Man to be quite gone, and therefore *Plato* thinks, that Wine is the most ingenious discoverer of Mens Humors : And *Homer*, when he says,

At Feasts they had not known each others minds ;

Evidently shows, that he knew Wine was powerful to open Mens thoughts, and full of new discoveries : 'Tis true from the bare eating and drinking, if they say nothing

thing, we can give to guesſ at the Tempers of the Men, but because Drinking leads them on to Discourse, and Discourse lays a great many things open and naked which were ſecret and hid before; therefore to ſport a Glafs of Wine together, lets us into one another's humours. And therefore a Man may reasonably fall foul on *Aſop*; why, Sir, would you have a Window in every Mans Breast, through which we may look in upon their Thoughts? Wine opens and exposes all, it will not ſuffer us to be ſilent, but takes of all Mask and Vizor, and makes us regardless of the ſevere Precepts of Decency and Custom: Thus *Aſop* or *Plato* or any other that designs to look into a Man, may have their desires ſatisfied by the assistance of a Bottle; but thoſe that are not ſolicitous to Pump one another, but to be Sociable and Pleasant, diſcourse of ſuch manners and handle ſuch queſtions as make no diſcovery of the bad parts of the Soul but comfort the good, and by the help of neat and poite Learning, lead the intelligent part into an agreeable Paſture and Garden of delight: This made me Collect and Dedicate to you this third Dedication of Table Diſcourses, the firſt of which is about Chaplets made of Flowers.

Q U E S T. I.

Whether Chaplets of Flowers are moſt becoming a Philosopher?

AT *Athens* *Eratō* the Muſitian keeping a Solemn Feat to the Muſes, and inviting a great many to Treat, the Company was full of Talk, and the Subject of the diſcourse, *Garlands*: For after Supper many of all ſorts of Flowers being preſented to the Guests, *Ammonius* began to jeer me for chusing a Rose Chaplet before a Lawrel, ſaying, that thoſe made of Flowers

were effeminate, and fitted toyish Girls and Women more than grave Philosophers and Men of Music : And I admire that our Friend *Erato*, that abominates all flourishing in Songs, and blames good *Agatho*, who first in his Tragedy of the *Mysians* ventured to introduce the Cromatic Airs, should himself fill his Entertainment with such various and such florid *κραματα*, Colours. And since he shuts out all the soft delights, that through the Ears can enter to the Soul, should introduce others through the Eyes and through the Note, and make these Garlands instead of signs of Piety, to be instruments of Pleasure, when it must be confessed that this Oyntment gives a better smell than those trifling Flowers which wither even in the Hands of those that wreath them : Beside all Pleasure must be banish'd the Company of Philosophers, unless 'tis of some use or desired by natural Appetite ; for as those that are carried to a Banquet by some of their invited Friends (for instance, *Socrates* carried *Aristodemus* to *Agatho's* Table) are as civilly entertained as the bidden Guests, but he that goes on his own account is shut out of Doors ; thus the pleasures of Eating and Drinking being invited by natural Appetite should have admission, but all the others which come on no account, and have only Luxury to introduce them, ought in reason to be denied.

At this some young Men not thoroughly acquainted with *Ammonius*'s humour, being abash'd, privately tore their Chaplets, but I perceiving that *Ammonius* proposed this only for Discourse and Disputation sake, applying my self to *Trypbo* the Physician, said, Sir, you must put off that sparkling Rosy Chaplet as well as we, or declare, as I have often heard you, what excellent preservatives these flowry Garlands are against the strength of Liquor : But here *Erato* putting in, said, what is it decreed that no pleasure must be admitted without profit ? And must we be angry with our delight, unless hired

to

to endure it? Perhaps we may have reason to be ashamed of Ointments and purple Vests, because so costly and expensive; and look upon them as (in the *Barbarians* Phrase) treacherous Garments and deceitful *Odours*; but these natural Smells and Colours are pure and simple as Fruits themselves, and without expence, or the curiosity of Art: And I appeal to any one whether 'tis not absurd to receive the Savors Nature gives us, and enjoy and reject those Smells and Colours that the Seasons afford us, because forsooth they blossom with delight, and no other external profit or advantage: Besides, we have an Axiom against you, for if (as you affirm) Nature makes nothing in vain, those things that have no other use, were designed on purpose to please and to delight; besides observe that to thriving Trees Nature hath given Leaves, both for the preservation of the Fruit, and of the Stock it self; for those sometimes warming, sometimes cooling it, the Seasons creep on by degrees, and do not assault it with all their violence at once: But now the Flower, whilst 'tis on the Plant, is of no profit at all, unless we use it to delight our Nose with the admirable Smell, and please our Eyes when it opens that inimitable variety of Colours: And therefore when the Leaves are pluckt off, the Plants as it were suffer injury and grief: There is a kind of an Ulcer raised, and an unbecoming nakednes attends; and we muſt not only (as *Empedocles* says)

By all means spare the Leaves that grace the Palm,

but likewise of all other Trees, and not injuriously against Nature, Robbing them of their Leaves, bring Deformity on them to adorn our selves; but to pluck the Flowers doth no injury at all; 'tis like gathering Grapes at the time of Vintage, unless pluckt when ripe, they wither of themselves and fall; and therefore, like the *Barbarians*, who cloath themselves with the Skins more

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commonly than with the wool of Sheep, those that wreath Leaves rather than Flowers into Garlands, seem to me to use the Plants, neither according to the Dictates of Reason or Design of Nature: And thus much I say in defence of those who sell Chaplets of Flowers; for I am not Grammarien enough to remember those Poems which tells us that the old Conquerors in the sacred Games were crowned with Flowers; yet now I think on't, there is a story of a Rosy Crown that belongs to the Muses; Sapho mentions it in a Copy of Verses to a Woman unlearnt and unacquainted with the Muses.

*Poor scort-liv'd Creature thou shalt wholly die,
Death with thine Eyes thy Fame shall close,
And thou shalt unregarded lie,
Cause nere acquainted with the Muses Rose.*

But if Trypho can produce any thing to our advantage from Physic, pray let's have it: Then Trypho taking the Discourse said, The Antients were very curious and well acquainted with all these things, because Plants were the chief ingredients of their Physic: And of this some signs remain till now; for the Tyrans offer to Agenor and the Magnetians to Chiron the first supposed Practitioners of Physic, as the first Fruits, the Roots of those Plants which have been successful on a Patient. And Bacchus was not only counted a Physician for finding Wine, the most pleasing and most potent remedy, but for bringing Ivy, the greatest opposite imaginable to Wine, into Reputation; and teaching his drunken Followers to wear Garlands of it, that by that means they might be secured against the violence of a Debauch, the heat of the liquor being remitted by the coldnes of the Ivy; besides the Names of several Plants sufficiently evidence the Antients curiosity in this matter; for they named the Walnut-Tree, *Karp̄a*, because it sends forth a heavy and ~~watery~~ drowsie Spirit, which affects their Heads who sleep.

Sleep beneath it, and the Daffadil, *νέρπιας*, because it benums the Nerves and causes a stupid *νερπώδη* heaviness in the Limbs ; and therefore *Sophocles* calls it the ancient Garland Flower of the great (that is the Earthy) Gods : And some say Rue was called *μίγανος* from its astringent quality, for by its driness proceeding from its heat, *μίγνυσται*, it fixes the Seed, and is very hurtful to great bellied Women : But those that imagin the Herb *ἀνεύρητος* and the precious Stone of the same Name are call'd so because powerful against the force of Wine are much mistaken ; for both receive their Names from their Colour, for its Leave is not of the Colour of strong Wine, but resemble that of weak diluted Liquor. And indeed I could mention a great many which have their Names from their proper Vertues, but the care and experience of the Ancients sufficiently appears in those of which they made their Garlands, when they design'd to be merry and frolic o'er a Glass of Wine ; for Wine, especially when it siezes on the head, and weakens the Body just at the very Spring and Origin of Sence, disturbs the whole Man : Now the *Effluvia* of Flowers are an admirable preservative against this, they secure the Brain as it were a Citadel against the efforts of Drunkenness ; for those that are hot open the Pores and give the Fumes free passage to exhale, and moderately cold repel and keep down the ascending Vapours ; such are the Violet and Rose ; for the Odors of both these are prevalent against any ach and heaviness in the Head. The Flower of *Prius* and *Crocus*, bring those that have drank freely into a gentle sleep ; for they send forth smooth and gentle *Effluvia* which softly take off all asperities that arise in the Body of the Drunken, and so all things being quiet and composed, the violence of the noxious humour is abated and thrown off ; the smells of some Flowers being received into the Brain, cleanse the Organs and Instruments of Sence, and gently by their heat, without any violence

violence or force, dissolve the humours and warm and cherish the Brain it self, which is naturally cold ; and upon this account those little Posies they hang about their Necks, *ὑπόθυμιδας* and anoint their Breasts with the Oils that are squeez'd from them ; and of this *Alceus* is a Witness, when he bids his Friends

*Pour Ointment o'er his labouring Temples prest
With various cares, and o'er his aged Breast.*

For by that means as we draw our Breath through the Nose, the warm Odors shoo into the Brain ; for they did not call those Garlands hung about their Neck *ὑπόθυμιδας*, because they thought the Heart was the Seat and Citadel of the (*ψυχή*) Mind ; (for on that account they should rather have call'd them *ὑποθυμίδας*) but, as I said before, *ἢ ἀναθυμίαν* from their Vapour and Exhalation. Besides, 'tis no strange thing that these smells of Garlands should be of so considerable a Vertue, for some tell us that the shadow of the Yew, especially when it Blossoms, kills those that sleep under it ; and a subtle Spirit ariseth from prest Poppy which suddenly overcomes the unwary squeezers : And there is an Herb call'd *Alyssus*, which to some that take it in their Hands, to others that do but look on it, is found a present remedy against the Hick-up ; and some affirm, that planted near the Stalls, it preserves Sheep and Goats from the Rot and Mange : And the Rose is called *εὐμα*, probably because it sends forth *εὐμα* a stream of Odours ; and for that reason it withers presently : 'Tis a cooler, yet fiery to look upon ; and no wonder, for upon the surface of a subtle heat being driven out by the inward heat looks vivid and appears.

QUEST. II.

Whether Ivy is of a Hot or Cold Nature.

Upon this Discourse, when we all hum'd *Trypho*, *Ammonius* with a smile, said, 'tis not decent by any contradiction to pull in pieces, like a Chaplet this various and florid discourse of *Trypho*'s : yet methinks the Ivy is a little odly interwoven and unjustly said by its cold Powers to temper the heat of strong Wine ; for 'tis rather fiery and hot, and its Berries steep't in Wine make the liquor more apt to inebriate and inflame ; and from this cause, as in sticks wrapt by the Fire, proceeds the crookedness of the Boughs : and Snow, that for many days will lie on other Trees, presently melt from the Branches of the Ivy, and wafts all around, as far as the warmth reaches, but the greatest Evidence is this ; *Theophrastus* tells us, that when *Alexander* commanded *Harpalus* to Plant some *Grecian* Trees in the *Babylonian* Gardens, and because the Climate is very hot and the Sun violent, such as were leafy, thick and fit to make a Shade ; the Ivy only would not grow, tho' all Art and Diligence possible was used, it withered and died, for being hot it self, it could not agree with the fiery nature of the Soil ; for excess in similar qualities is destructive, and therefore we see every thing as it were affects its contrary, a cold Plant flourishes in a hot Ground, and a hot Plant is delighted with a cold ; upon which account 'tis that bleak Mountains expos'd to cold Winds and Snow, bears Firs, Pines and the like, full of Pitch, fiery and excellent to make a Torch. But besides, *Trypho*, Trees of a cold nature, their little feeble heat not being able to diffuse it self, but retiring to the Heart shed their Leaves ; but their natural oilynes and warmth preserve the Laurel, Olive and Cypress always Green , and the like t^eo in the Ivy may be

be observ'd. And therefore 'tis not likely our dear friend *Bacchus*, who call'd Wine *ωισυ*, and himself *μεθυμαντης*, should bring Ivy into Reputation for being a preservative against Drunkenness and an Enemy to Wine. But in my opinion, as Lovers of Wine, when they have not any juice of the Grape ready drink Ale, Mead, Cyder or the like; thus he that in Winter would have a Vine-Garland on his head, and finding the Vine naked and without Leaves, used the Ivy that is like it; for its Boughs are twisted and irregular, its Leaves moist and disorderly confus'd; but chiefly the Berries like ripening clusters make an exact representation of the Vine; but grant the Ivy to be a preservative against Drunkenness, that to please you, *Trypho*, *Bacchus* may be a Physitian, still I affirm that power to proceed from its heat, which either opens the Pores or helps to digest the Wine.

Upon this *Trypho* sat silent, studying for an answer, *Erasto* addressing himself to us Youths, said, *Trypho* wants your assistance, help him in this dispute about the Garlands, or be content to sit without any: *Ammonius* too bid us not be afraid, for he would not reply to any of our discourses, and *Trypho* likewise urging me to propole something, I said, to demonstrate that the Ivy is cold, is not so proper a task for me as *Trypho*, for he often useth Coolers and Binders, but that Proposition, that Wine in which Ivy Berries have been, is more inebriating, is not true; for that disturbance which it raiseth in those that drink it, is not so properly called Drunkenness as alienation of mind or Madness, such as Beans and a thousand other things that set Men besides themselves, usually produce; the crookedness of the Bough is no argument at all, for such violent and unnatural effects cannot be supposed to proceed from any natural Quality or Power: Now Sticks are bent by the Fire, because that draws the moisture, and so the crookedness is a violent distortion; but the natural heat nourisheth and preserves

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the Body: Consider therefore whether 'tis not the weaknes and coldness of the Body that makes it wind, bend and creep upon the Ground, for those qualities check its rise, and depress it in its ascent; and render it like a weak Traveller that often sits down and then goes on again; and therefore the Ivy requires something to twine about and needs a Prop; for it is not able to sustain and direct its own Branches because it wants heat, which naturally tends upward: The Snow is melted by the wetness of the Leaf, for Water destroys it easily, passing through the thin Contexture, it being nothing but a congeries of small bubbles; and therefore in very cold but moist places, the Snow melts as soon as in hot: That it is continually green doth not proceed from its heat, for to shed its Leaves doth not Argue the coldness of a Tree: Thus the Myrtle and Well-fern, though not hot, but confessedly cold are green all the Year: Some imagin this comes from the equal and duly proportioned mixture of the qualities in the Leaf, to which *Empedocles* hath added a certain aptness of Pores, through which the nourishing Juice is orderly transmitted, so that there is still supply sufficient: But now 'tis otherwise in Trees whose Leaves fall, by reason of the wideness of their higher, and narrowness of their lower Pores; for the latter do not send juice enough, nor the former keep it, but as soon as a small stock is received, presently pour it out: This may be illustrated from the usual watring of our Gardens, for when the distribution is unequal, the Plants that are always watered, have nourishment enough, seldom wither, and look always green: But you farther argue, that being Planted in *Babylon* it would not grow: 'Twas well done of the Plant methinks, being a particular friend and familiar of the *Beotian* God, to scorn to live amongst the *Barbarians*, or imitate *Alexander* in following the manners of those Nations; but 'twas not its heat but cold that was the cause of this aversion; for that could not agree with the

the contrary quality : for one similar quality doth not destroy but cherish another : Thus dry ground bears Thyme, though 'tis naturally hot : Now at *Babylon* they say, the Air is so suffocating, so intolerably hot, that many of the richer sort sleep upon Skins full of Water, that they might lye cool.

QUEST. III.

Why Women are hardly, Old Men easily, soxt.

FLORUS thought it strange, that *Aristotle* in his Discourse of Drunkenness, affirming that Old Men are easily overtaken, did not assign the cause ; since he seldom fail'd on such occasions, and proposed it to us (we were a great many acquaintance met at Supper) as a fit Subject for our inquiry, *Sylla* began ; one part will conduce to the discovery of the other ; and if we rightly hit the cause in relation to the Women, the difficulty, as it concerns the Old Men will be easily dispatcht : For their two natures are quite contrary ; moistnes, smoothnes and softnes belong to the one, and drienes, roughnes and hardness the accidents of the other : As for Women I think the principal cause is the moistnes of their temper, this produceth a softnes in the flesh, a shining smoothnes, and their usual Purgations : Now when Wine is mixt with a great deal of weak liquor, 'tis over-powered by that, looseth its strength and becomes flat and waterish : Some reason likewise may be drawn from *Aristotle* himself, for he affirms that those that drink fast and take a large draught without drawing Breath, are seldom overtaken ; because the Wine doth not stay long in their Bodies, but having acquired an *impetus* by this greedy Drinking suddenly runs through, and Women are generally observed to drink after that manner : Besides,

tis probable that their bodies, by reason of the continual defluction of the moisture in order to their usual purgations, is very porous, and divided as it were into many little Pipes and Conduits ; into which when the Wine falls, 'tis quickly convey'd away ; and doth not lie and fret the principal parts, from whose disturbance Drunkenness proceeds : But that Old Men want the natural moisture, even the Name *γέρων* in my opinion imitates ; for that Name was given them, not as *πέοντες εἰς γῆν*, but as being in the habit of their body *γέρας* and *γέρη* : Besides the stiffness and roughness proves the driness of their Nature : Therefore 'tis probable, that when they drink, their body being grown spungy by the driness of its nature soaks up the Wine, and that lying in the Vessels affects the Sences, and prevents the Natural motions : For as Floods of water glide o're the close Grounds, nor make them slabby, but quickly sink into the open and chapt Fields ; thus Wine being suckt in by the dry parts, lies and works in the bodies of Old Men : But besides, 'tis easie to observe, that Age of it self hath all the Symptoms of Drunkenness : These Symptoms every body knows (*viz.*) shaking of the Joyns, faultring of the Tongue, Babling, Passion, Forgetfulness and Distraction of the Mind ; many of which being incident to Old Men, even whilst they are well and in perfect health, are heightened by any little irregularity and accidental debauch, so that Drunkenness doth not beget in Old Men any new and proper, but only intend and increase, the common Symptoms : And an evident sign of this is, that nothing is so like an Old Man as a Young Man Drunk.

QUEST. IV.

Whether the Temper of Women is Colder or Hotter than that of Men?

THUS Sylla said, and Apollonides the Marshal subjoyn'd, Sir, what you discours'd concerning Old Men, I willingly admit, but in my opinion you have omitted a considerable reason in relation to the Women, viz. the coldness of their temper, which quencheth the heat of the strongest Wine, and makes it lose all its destructive force and fire: This reflection seeming reasonable, Atbryliatus the Thasian, a Physitian, kept us from a hasty conclusion upon this matter, by saying that some suppos'd the Female Sex was not cold, but hotter than the Male: and others thought Wine rather cold than hot. When Florus seem'd surpriz'd at this Discourse, Asbrylliatus continued, Sir, what I mention about Wine, I shall leave to this Man, pointing to me, to make out, for a few days before we had handled the same matter: But that Women are of a hot constitution, I suppose may be proved first from their smoothness; for their heat wastes all the superfluous nourishment, which breeds hair: Secondly, from their abundance of Blood, which seems to be the Fountain and Source of all the heat that is in the Body: Now this abounds so much in the Female Sex, that they are all on Fire, unless relieved by frequent and sudden evacuations: Thirdly, from an usual practise of the Sextons in burning the Bodies of the Dead, 'tis evident that Females are hotter than Males; for the Beds-men are wont to put one Female body with ten Males upon the same Pile; for that contains some inflammable and oily parts, and serves for fuel to the rest: Besides, if that that is soonest fit for Generation is hottest, and a Maid begins to be furious sooner than a Boy, this is a strong proof of the

the hotness of the Female Sex : but a more convincing follows, Women endure cold better than Men, they are not so sensible of the sharpnes of the Weather, and are contented with a few Cloaths.

And *Florus* reply'd, methinks, Sir, from the same Topics I could draw conclusions against your assertion ; for first, they endure cold better ; because one similar quality doth not so readily act upon another ; and then again their Seed is not active in Generation , but passive matter and nourishment to that which the Male injects : But more, Women grow effete sooner than Men ; that they burn better than the Males proceeds from their Fat, which is the coldest part of the body ; and young Men or such as use Exercise have but little fat : Their Monthly purgations doth not prove the abundance, but the corruption and badnes of their Blood : for being the superfluous, and undigested part, and having no convenient vessel in the Body, it flows out, and appears languid, and feculent, by reason of the weakness of its heat ; and the shivering that seizes them at the time of their Purgations sufficiently proves that which flows from them is cold and undigested : And who will believe their smoothnes to be an effect of heat rather than cold ? When every body knows that the hottest parts of the body, are the most hairy : for all such excrements are thrust out by the heat, which opens and makes passages through the skin ; but smoothnes is a consequent of that closenes of the Surfaces which proceeds from condensing cold : And that the flesh of Women is closer than that of Men, you may be inform'd by those that lie with Women that have anointed themselves with Oyl, or other Perfumes, for though they do not touch the Women, yet they find themselves perfum'd, their Bodies by reason of their heat and rarity drawing the odors to them : But I think we have disputed plausibly and sufficiently enough of this matter,

QUEST. V.

Whether Wine is potentially cold?

BUT now I would fain know upon what account you can imagin that Wine is cold : Then, said I, do you believe this to be my opinion ? Yes, said he, whose else ? And I replied, I remember a good while ago I met with a Discourse of *Aristotle's* upon this very question : And *Epicurus* in his Banquet hath a long Discourse, the sum of which is, that Wine of it self is not hot, but that it contains some Atoms that cause heat ; and others that cause cold ; now when 'tis taken into the body it loses one sort of particles, and takes the other out of the body it self, as it can best agree with one Constitution ; so that some when they are drunk are very hot, and others very cold ; This way of talking leads us by *Protogoras* directly to *Pyrrhos*, for 'tis evident, that suppose we were to discourse of Oyl, Milk, Honey, or the like, we shall avoid all inquiry into their particular Natures, by saying that things are so and so by their mutual mixture with one another : But how do you prove that Wine is cold ? And I, being forc'd to speak *extempore*, replied, by two Arguments : The first I draw from the practice of Physitians, for when their Patients stomachs grow very weak , they prescribe no hot things, and yet give them Wine as an excellent remedy : Besides they stop looseness, and immoderate sweating by Wine ; and this shows that they think it more binding, and constipating than Snow it self. Now if it were potentially hot, I should think it as wise a thing to apply Fire to Snow , as Wine to the heart.

Again, most teach that sleep proceeds from the coolness of the parts, and most of the Narcotick Medicines, as *Mandrake* and *Opium*, are Coolers. Those indeed work violently,

violently, and forcibly condense, but Wine cools by degrees, it gently stops the motion, according as it hath more or less of such narcotic Qualities. Besides, heat is generative; that the Seed flows easily, 'tis true, proceeds from moistness, but the Spirit, Force and Life of it from heat: Now the great drinkers are very dull unactive Fellows, no Womens Men at all, they eject nothing strong, vigorous and fit for generation, but are weak and unperforming by reason of the bad digestion and coldness of their Seed. And 'tis farther observable, that the effects of cold and drunkenness upon Mens Bodies are the same, trembling, heaviness, paleness, shivering, faultring of Tongue, numness and Cramps: In many a debauch ends in a dead Palsie, when the Wine stupifies and extinguisheth all the heat, and Physicians use this method in curing the qualms and diseases gotten by debauch, at night they cover them well and keep them warm, and at day they anoint and bath, and give them such food as shall not disturb, but by degrees recover the heat which the Wine hath scatter'd and driven out of the Body: Thus, I added, in these appearances we trace obscure Qualities and Powers, but as for drunkenness what 'tis, 'tis easily discern'd. For, in my opinion, as I hinted before, those that are drunk are very much like old Men, and therefore great drinkers grow old soonest, and they are commonly bald and grey before their time, and all these accidents certainly proceed from want of heat: But more Vinegar is of a vinous nature, and a Spirit of it, and nothing quenches fire so soon as that, its extream coldness overcomes, and kills the flame presently. And of all Fruits Physicians use the vinous as the greatest coolers, as Pomegranates and Peaches: Besides do not they make Wine by mixing Honey with rain Water or Snow for the cold, because those too Qualities are near akin, if it prevails, changes the luscious into a poignant taste: And did not the Ancients of all the creeping Beasts

Beasts consecrate the Snake to *Bacchus*, and of all the Plants the Ivy, because they were of a cold and frozen nature? Now, because if a Man drinks juice of *Hemloc* a large dose of Wine cures him, lest any one should think this is an evidence of its heat, I shall on the contrary affirm that Wine and *Hemloc* juice mixt is an incurable poison, and kills him that drinks it presently. So that we can no more conclude it to be hot, because it resists, than to be cold, because it affests the Poison. For Cold is the only quality by which *Hemloc* Juice works and kills.

QUEST. VI.

Which is the fittest time for lying with a Woman?

Some young Students, that had not gone far in the Learning of the Ancients, inveighed against *Epicurus* for bringing in, in his *Symposium*, an impertinent and unseemly Discourse, about what time was best to lie with a Woman; for, for an old Man at Supper in the Company of Youths to talk of such a Subject, and Dispute whether after or before Supper was the most convenient time, argued him to be a very loose and debaucht Man. To this some said, That *Xenophon*, after his Entertainment was ended, sent all his Guests home on Horseback, Post-haste, to lie with their Wives. But *Zopyrus* the *Physitian*, a Man very well read in *Epicurus*, said, That they had not duly weighed that piece; for he did not propose that Question at first, and as the beginning of the Discourse, and then dispute upon it; but after Supper he desired the young Men to take a walk, and then Discourse of that Matter, on purpose to abate their desires, and restrain their Appetites. Shewing them that it was very hurtful at all times, but especially after

after they had been eating or making merry. But suppose he had proposed this as the chief Topic for Discourse, doth it never become a *Philosopher* to enquire which is the most convenient and proper time? Ought we not to time it well, and direct our Embrace by Reason? Or may such discourses be otherwise allow'd, and must they be thought unseemly *Problems* to be proposed at Table? Indeed I am of another mind; 'tis true, I should blame a *Philosopher*, that in the middle of the day, in the Schools, before all sorts of Men should discourse of such a Subject; but over a Glass of Wine between Friends and Acquaintance, when 'tis necessary to propose something beside dull serious Discourse; why should it be a fault to hear or speak any thing that may inform our Judgments, or direct our Practise in such Matters? And I protest I had rather that *Zeno* had inserted his loose Topics in some merry Discourses and agreeable Table-talk, than in such a grave, serious piece as his *Politics*. The Youth startled at this free Declaration, sat silent; and the rest of the Company desiring *Zopyrus* to deliver *Epicurus* his Sentiment; he said, *The particulars I cannot remember, but I believe be fear'd the violent agitations of such Exercises, because the Bodies employed in them are so violently disturbed; for 'tis certain that Wine is a very great disturber, and puts the Body out of its usual temper: And therefore when thus disquieted, if quiet and sleep doth not compose it, but other agitations seize it, 'tis likely that those parts which knit and joyn the Members may be loosed, and the whole frame be as it were unsettled from its Foundation and Overthrown. For then likewise the Seed cannot freely pass, but is confusedly and forcibly thrown out, because the Liquor hath filled the Vessels of the Body, and stopt its way.* Therefore, says *Epicurus*, we must use those Sports when the Body is at quiet, when the Meat hath been thoroughly digested, carried about and applied to several parts of the Body, so that we begin to want a fresh supply of Food. To this of *Epicurus* we might joyn an

Argument taken from Physic; At Day time while our Digestion is performing, we are not so lusty nor eager to Embrace, and presently after Supper to endeavour it is dangerous; for the Crudity of the Stomach, the Food being yet undigested, may be encreas'd by a disorderly motion upon this Crudity, and so the mischief be double. *Olympicus* continuing the Discourse, said, *I very much like what Clinias the Pythagorean delivers:* For story goes, That being asked when a Man should lie with a Woman? he replied, When he hath a mind to receive the greatest Mischief that he can; For *Zopyrus* his discourse seems rational, and other times, as well as those he mentions, have their peculiar inconveniences: And therefore, as *Thales the Philosopher*, to free himself from the pressing Sollicitations of his Mother, who advised him to Marry, said at first, 'Tis not yet time; and when, now he was growing Old, she repeated her Admonition, replied, Nor is it now time. So 'tis best for every Man to have the same mind in relation to those Sports of *Venus*; when he goes to Bed, let him say, 'Tis not yet time; and when he rises, 'Tis not now time. What you say, *Olympicus* (said *Soclarus* interpoling) befits Wrestlers indeed; it sinells methinks of their Meals of Flesh, and Casks of Wine, but is not suitable to the present Company, for there are some young married Men here,

Whose duty 'tis to follow Venus Sports.

Nay, we our selves seem to have some Relation to *Venus* still, when in our *Hymns* to the Gods we pray thus to her,

Fair Venus keep off feeble Age.

But waving this, let's inquire (if you think fit) whether *Epicurus* does well, when contrary to all right and equity, he separates *Venus* and the *Nigbe*; though *Menander*, a Man well skill'd in Love Matters, says,

Thas

That she likes her Company better than any of the Gods. For in my Opinion, *Night* is a very convenient Veil, spread over those that give themselves to that kind of pleasure; for 'tis not fit that day should be the time, lest Modesty should be banisht from our Eyes, Effeminacy grow bold, and such vigorous Impressions on our Memories be left, that might still possess us with the same Fancies, and raise new Inclinations. For the Sight (according to *Plato*) receives a more vigorous Impression than any other Bodily Organ, and joyning with Imagination, that lies near it, works presently upon the Soul, and according to those Images of Pleasure which it brings, raises a new desire: But the *Night* hiding many and the most furious of the Actions, quiets and lulls Nature, and doth not suffer it to be carried to Intemperance by the Eye. But beside this, how absurd is it, that a Man returning from an Entertainment, merry perhaps and jocund, crown'd and perfum'd, should cover himself up, turn his back to his Wife and go to sleep; and then at day time in the midst of his Business, send for her out of her Apartment to serve his pleasure, or in the Morning as a Cock treads his Hens. No Sir, the Evening is the End of our Labour, and the Morning the Beginning. *Bacchus* οὐσία, the Loosner, with *Terpsichore* and *Thalia* preside o'er the former, and the latter raiseth us up betimes to attend on *Minerva*, Ἐργάτης, the Work-Mistress, and *Mercury* Ἀρεπαῖα, the Merchandizer: And therefore *Songs*, *Dances* and *Epithalamiums*, *Merry meetings*, with *Balls* and *Feasts*, and Sounds of *Pipes* and *Flutes*, are the Entertainment of the one, but in the other, nothing but the noise of *Hammers* and *Anvils*, the Scratching of *Saws*, the *City Cries*, *Citations to Court*, or to attend this or that Prince and Magistrate are heard:

*Then all the Sports of Pleasure disappear,
Then Venus, then Gay Youth removes:*

No Tyrus then which Bacchus loves,
But all is clouded, and o're-spread with care.

Besides, *Homer* makes not one of the *Heroes* lie with his Wife or Mistris in the day time; but only *Paris*, who having shamefully fled from the Battel, sneakt into the Embraces of his Wife: Intimating, that such Lasciviousness by day did not befit the sober temper of a Man, but the mad Lust of an Adulterer. But moreover, the Body will not (as *Epicurus* fancies) be injur'd more after Supper, than at any other time, unless a Man be Drunk or over-charged, for in those Cases, no doubt, 'tis very dangerous and hurtful: But if a Man is only rais'd and cheer'd, not over-power'd by Liquor, if his Body be pliable, his Mind agreeing and then he Sports, he needs not fear any disturbance from the load he has within him; he needs not fear catching Cold, or too great a Transportation of Atoms, which *Epicurus* makes the Cause of all the ensuing harm: For if he lies quiet, he will quickly fill again, and new Spirits will supply the Vessels that are emptied. But this is to be especially taken care of, that the Body being then in a ferment and disturbed, no cares of the Soul, no business about necessary Affairs, no labour should distract and seize it, lest they should corrupt and sowre its Humours, Nature not having had time enough for settling what hath been disturbed. For, Sir, all Men have not the command of that happy Ease and Tranquility, which *Epicurus*'s Philosophy procured him; for many great incumbrances seize almost upon every one every day, or at least some disquiets, and 'tis not safe to trust the Body with any of these, when 'tis in such a condition and disturbance presently after the fury and heat of the Embrace is over. Let, according to his Opinion, the happy and immortal Deity sit at ease, and never mind us, but if we regard the Laws of our Country, we must not dare

dare to enter into the Temple, and offer Sacrifice, if but a little before we have done any such thing. 'Tis fit therefore to let Night and Sleep intervene, and after there is a sufficient space of time past between, rise as it were pure and new, and as *Democritus* was wont to say, *With new Thoughts upon the new day.*

Q U E S T. VII.

Why new Wine doth not inebriate as soon as other?

AT Athens on the Eleventh day of February (thence called *mθοτήλια*, the Barrel opening) they began to taste their new Wine; and in old times (as it appears) before they drank they offered some to the Gods, prayed that that Cordial Liquor might prove good and wholesome: By us *Thebans* the Month is named *εργασίαι*, and 'tis our custom, upon the sixth day to Sacrifice to our good Genius and taste our new Wine, after the South-west Wind hath done blowing, for that Wind makes Wine ferment more than any other, and the Liquor that can bear this Fermentation is of a strong Body, and will keep well: My Father offered the usual Sacrifice, and when after Supper the Young Men, my fellow Students, commended the Wine, he started this question: *Why new Wine doth not inebriate as soon as other?* This seemed a Paradox and incredible to most of us; but *Agias* said, that luscious things were cloying and would presently satiate, and therefore few could drink enough to make them drunk; for when once the thirst was allay'd, the Appetite would be quickly palled by that unpleasant Liquor; for that a luscious is different from a sweet taste, even the Poet intimates when he says, *With luscious Wine and with sweet Milk and Cheese*: Wine at first is luscious, afterward, as it grows old, ferments and begins to be prickt

prickt a little, then it gets a sweet taste. *Aristenetus* the *Nicensian* said, that he remembred he had read somewhere, sweet things mixt with Wine make it less heady ; and that some Physicians prescribe to one that hath drunk freely before he goes to Bed, a Crust of Bread dipt in Honey : And therefore if sweet mixtures weaken strong Wine ; 'tis reasonable that new Wine should not be heady till it hath lost its sweetness : We admired the acuteness of the young Philosophers, and were well pleased to see them propose something out of the common road, and give us their own Sentiments on this matter, now the common and obvious reason is the heaviness of new Wine, which (as Aristotle says) violently preffeth the Stomach, or the abundance of Airy and Watry parts that lie in it ; the former of which, as soon as they are prest fly out ; and the watry parts are naturally fit to weaken the Spirituous Liquor : Now when it grows old the Juice is improv'd, and though by the seperation of the watry Parts it looses in quantity it gets in strength.

QUEST. VIII.

Why do those that are stark drunk seem not so much Debauch'd as those that are but half fox'd ?

WELL then (said my Father) since we have fallen upon Aristotle, I'll endeavour to propose something of my own concerning those that are half Drunk, for, in my mind, though he was a very acute Man, he is not accurate enough in such matters : They usually say, I think a sober Mans understanding apprehends things right, and judges well ; the Sence of one quite drunk is weak and enfeebled ; but of him that is half drunk, the Fancy is vigorous, and the Understanding

ing weakned, and therefore following their own Fancies judge, but judge ill ; But pray, Sirs, what is your Opinion in these matters : This reason would satisfie me upon a private disquisition ; but if you would have my own Sentiments, let's first consider whether this difference doth not proceed from the different Temper of the Body : For of those that are only half drunk, the mind alone is disturbed, but the Body not being quite overwhelmed is yet able to obey its Motions, but when it is too much opprest, and the Wine have overpower'd it, it betrays and frustrates the Motions of the Mind, for Men in such a condition never go as far as Action : But those that are half drunk, having a Body serviceable to the absurd motions of the Mind, are rather to be thought to have greater ability to comply with those they have, than to have worse Inclinations than the others: Now if proceeding on another Principle, we consider the strength of the Wine it self, nothing hinders but that may be different and changable, according to the quantity that is drunk : As Fire, when moderate, hardens a piece of Clay, but if very strong makes it brittle and crumble into pieces, and the heat of the Spring fires our Blood with Fevers, but as the Summer comes on the Disease usually abates : What hinders then but that the mind being naturally raised by the power of the Wine, when 'tis come to a pitch, should by pouring on more be weakned again, and its force abated : Thus Hellibore, before it purges disturbs the Body, but if too small a dose be given, it disturbs only and purges not at all ; and some taking too little of an Opiate are more restless than before ; and some taking too much, sleep well : Besides, 'tis probable, that this disturbance into which those that are half drunk are put, when 'tis come to a pitch, should decay ; and that the Wine it self very much conduces to that decay : For a great quantity being taken inflames the Body and consumes the phrenzy of the Mind : As a mournful

mournful Song and melancholly Music at a Funeral raises Grief at first, and forces Tears, but as it continues by little and little it takes away all dismal Apprehensions and consumes our Sorrows : Thus Wine, after it hath heated and disturbed, calms the mind again, and quiets the Phrenzy, and when Men are dead Drunk their passions are at rest.

QUEST. IX.

Why Flesh stinks sooner when exposed to the Moon, than to the Sun?

Euthydemus of Sunium gave us at an Entertainment a very large Boar ; the Guests wondring at the bigness of the Beast, he said, That he had one a great deal larger, but in the carriage the Moon had made it stink, he could not imagin how this should happen, for 'twas probable that the Sun being much hotter than the Moon should make it stink sooner : But, said Satyrus, this is not so strange as the common practice of the Hunters ; for when they send a Boar or a Doe to a City some Miles distant, they drive a brazen Nail into it to keep it from stinking : After Supper Euthydemus bringing the Question into play again, Moschio the Physitian said, That putrifaction was a colliquation of the Flesh ; and that every thing that purified grew moister than before, and that all heat, if gentle, did stir the Humours, though not force them out ; but if strong, dry the flesh, and that from these considerations an answer to the question might be easily deduc'd : For the Moon gently warming makes the Body moist ; but the Sun by his violent beams dries rather, and draws all moisture from them : Thus Archilochus spoke like a Naturalist.

I hope

I hope hot Seirius Beams will many drain;

And *Homer* more plainly concerning *Hector*, over whose Body *Apollo* spread a thick Cloud.

Let the hot Sun should scorch his naked Limbs.

Now the Moons Rays are weaker, for, as *Ion* says,

They do not ripen well the clustered Grapes.

When he had done, I said, the rest of the Discourse I like very well, but cannot consent when you ascribe this effect to the strength and degree of heat, and chiefly in the hot Seasons; for in Winter every one knows that the Sun warms little, yet then it putrifies most: Now the contrary should happen if the gentleness of the heat was the cause of putrifaction: And besides the hotter the Season is, so much the sooner Meat stinks; and therefore this effect is not to be ascribed to the want of heat in the Moon, but to some particular proper quality in her Beams: For heat is not different only by degrees, but in Fires there are some proper qualities very much unlike one another, as a thousand obvious instances will prove: Goldsmiths heat their Gold in chaff Fires; Physicians use Fires of Vine-twigs in their Distillations; and Tamarisk they say is the best fuel for a Glass-house; Olive boughs burnt in a Chimney warm very well, but hurt Baths, they spoil the Plaitering and weaken the Foundation; and therefore the more Skilful of the public Officers forbid those that Rent the Baths, to burn Olive Tree-wood, or throw Darnel Seed into the Fire, because the fumes of it dizes and brings the Head-ach to those that bathe: Therefore 'tis no wonder that the Moon differs in her Qualities from the Sun; and that the Sun should shed some drying, and the Moon some dissolving influence upon Flesh; and upon this accunt

it is that Nurses are very cautious of exposing their Infants to the Beams of the Moon ; for they being full of moisture as green Plants, are easily wrested and distorted : And every body knows that those that sleep abroad under the beams of the Moon are not easily waked, but seem stupid and senseless ; for the moisture that the Moon sheds upon them oppresses their Faculty, and disables their Bodies : Besides, 'tis commonly said, That Women brought to bed when the Moon is a Fortnight old, have easie Labours ; and for this reason I believe that *Diana*, which is the same with the Moon, was called Λοχεία and Ειλεύσια, the Goddess of Childbirth : And *Timotheus* appositely says,

*By the bleu Heaven that wheels the Stars,
And by the Moon that eases Womens pains.*

Even in inanimate Bodies the power of the Moon is very evident ; for Trees that are cut in the full of the Moon, Carpenters refuse as soft, and by reason of their moistness subject to corruption ; and in their Wane Farmers usually thresh their Wheat, that being dry it may better endure the Flail ; for the Corn in the full of the Moon is moist, and commonly bruised in threshing ; besides they say Dough will be leaven'd sooner in the full, for then, though the leaven is scarce proportioned to the Meal, yet it rarifies and leavens the whole lump : Now when Flesh putrifies, the combining Spirit is only changed into a moist consistence, and the parts of the Body seperate and dissolve : and this is evident in the very Air it self, for when the Moon is full, most Dew falls, and this *Alcmanan* the Poet intimates, when he somewhere calls Dew the Air's and Moon's Daughter, saying,

*See how the Daughter of the Air and Moon
Do nourish all things, see the Corn is grown :*

Thus

Thus thousand Instances do prove that the light of the Moon is moist, and carries with it a softning and corrupting quality: Now the brazen Nail that is driven through the Flesh, if, as they say, it keeps the Flesh from putrifying, it doth it by an astringent quality proper to the Brass: The rust of Brass Physicians use in astringent Medicines, and they say those that dig Brass Ore, have been cured of a Rheum in their Eyes, and that the Hair upon their Eye-lids hath grown again; for the fume rising from the Ore being insensibly applied to the Eyes, stops the Rheum and dries up the humour; and upon this account, perhaps, Homer calls Brass *εὐνοεξ* and *νόεγμα*, and Aristotle says, that wounds made by a brazen Dart or a brazen Sword are less painful and sooner cured than those that are made by Iron Weapons, because Brass hath something Medicinal in it self, which in the very instant is applied to the Wound: Now 'tis manifest that astringents are contrary to putrifying, and healing to corrupting qualities: Some perhaps may lay, that the Nail driven through draws all the moisture to it self, for the Humour still flows to the part that is hurt, and therefore 'tis said, that by the Nail there always appears some speck and tumour; and therefore 'tis rational that the other parts should remain sound, when all the corruption gathers about that.

PLUTARCH's SYMPOSIACS.

The Fourth Book.

Done into English by T. C.

Pylbius, my *Soffus Senecio*, advised *Scipio Africanus* never to return from the *forum*, where he was conversant about the Affairs of the City ; before he had gain'd one new Friend : Where I suppose the word φίλος, friend is not to be taken too nicely, as it signifies a lasting and unchangeable acquaintance, but as it vulgarly means, εὐευστής, a Well-wisher : And as *Dicear-chus* takes it, when he says that we should endeavour to make all Men, εὐευστῆς, Well-wishers, but only good Men, φίλοις, Friends ; for Friendship is to be acquired by Time and Virtue, but good-will is produced by a familiar intercourse, or by mirth and trifling amongst civil and gentle Men, especially if opportunity assists their natural Inclination to good nature : But consider whether this advice may not be accommodated to an Entertainment, as well as the *Forum* ; so that we should not break up the meeting, before we had gained one of the Company to be a Well-wisher, and a Friend : Other occasions drew Men into the *Forum*, but Men of Sence come to an Entertainment as well to get new Friends, as to make their old ones merry ;

merry; indeed to carry away any thing else is sordid and uncivil; but to depart with one Friend more than we had, is pleasing and commendable: And so on the contrary, he that doth not aim at this renders the meeting useless, and unpleasant to himself, and departs at last having been a partaker of an Entertainment to, in respect of his Belly, but not his Mind: For he that makes one at a Feast doth not come only to enjoy the Meat and Drink, but likewise the Discourse, Mirth and gentle Humour which ends at last in Friendship and Good-will: The Wrestlers that they might hold fast and lock better use Dust: And Wine mixt with Discourse is of extraordinary use to make us take fast hold of, and fasten upon a Friend: For Wine temper'd with Discourse carries gentle and kind affections out of the Body into the Mind; otherwise, it is scattered through the Limbs, and serves only to swell and disturb: Thus as a Marble by cooling red hot Iron takes away its softness, and makes it hard, fit to be wrought and receive impression; thus Discourse at an Entertainment doth not permit the Men that are ingaged, to become altogether liquid by the Wine, but confines and makes their jocund and obliging tempers very fit to receive an impression from the Seal of Friendship if dextrously applied.

QUEST. I.

Whether different sorts of Food, or one single Dish fed upon at once is more easily digested?

THE first Question of my fourth Decad of Table Discourses, shall be concerning different sorts of Food eaten at one Meal; when we come to *Hyampolis* at the Feast called *Elaphebolia* Philo the Physician gave us a very sumptuous Entertainment, where seeing *Philinus*

linus his Son feeding upon Bread, and calling for nothing else, he cried out, *O Hercules*, well I see the Proverb is verified, they fought midst stones but could not take up one, and presently went out to fetch him some agreeable Food; he staid some time, and at last brought them dried Figgs and Cheese: Upon which I said 'tis usually seen that those that provide costly and superfluous dainties, neglect or are not well furnish'd with useful and necessary things: I protest, said *Philo*, I did not mind that *Phylerus* designs to breed us a young *Sostratus*, who, they say, never all his Life-time drank or eat any thing beside Milk: But 'tis probable that 'twas some change in his Constitution that made him use this sort of Diet; but our *Chiron* here, quite contrary to the old one that bred *Achilles* from his very Birth, feeding his Son with unbloody Food, gives People reason to suspect that like Grashoppers he keeps him on Dew and Air: Indeed, says *Philinus*, I did not know that we were to meet with *εκατομφόντα*, a Supper of an Hundred Beasts, such as *Aristomenes* made for his Friends, otherwise I had come with some poor and wholesom Food about me, as a Specific against such costly and unwholesom Entertainments: For I have often heard, that simple Diet is not only more easily provided, but likewise more easily digested than such variety: At this *Marcion* said to *Philo*, *Philinus* hath spoiled your whole provision by deterring the Guests from eating; but if you desire it, I will be surety for you, that such variety is more easily digested than simple Food, so that without fear or distrust they may feed heartily: *Philo* desir'd him to be so; and when after Supper we begged *Philinus* to discover what he had to urge against variety of Food, he thus began: I am not the Author of this Opinion, but our Friend *Philo* here is ever now and then telling us; First, That wild Beasts feeding on one sort only, and simple Diet are much more healthy than Men are; and that those which

which are kept in Pens are much more subject to Diseases and Crudities, by reason of the prepared variety we usually give them. Secondly, No Physitian is so daring, so venturous at new experiments as to give a feverish Patient different sorts of Food at once ; no, simple Food, and without Sawce, as more easie to be digested, is that only Diet they allow : Now Food must be wrought on and alter'd by our natural powers ; in dying, Cloath of the most simple Colour takes the tincture soonest, the most inodorous Oil is soonest by Perfumes changed into an Essence ; and simple Diet is soonest changed, and soonest yields to the digesting power : For many and different Qualities having some contrariety when they meet disagree, and corrupt one another ; as in a City, a mixt rout are not easily reduced into one Body, nor brought to follow the same Concerns : For each works according to its own Nature and is very hardly brought to side with anothers quality : Now this is evident in Wine ; mixt Wine inebriates very soon, and Drunkenness is much like a Crudity rising from undigested Wine, and therefore the Drinkers hate mixt Liquors, and those that do mix them do it privately, as afraid to have their Design upon the Company discovered : every change is disturbing and injurious, and therefore Musicians are very careful how they strike many strings at once ; though the mixture and variety of the Notes would be the only harm that would follow : This I dare say, that belief and assent can be sooner procured by disagreeing Arguments, than Concoction by various and different Qualities. But lest I should seem jocose, waving this, I'll return to *Philo's* Observations again : We have often heard him declare that 'tis the quality that makes meat hard and to be digested : That to mix many things together is hurtful, and begets unnatural Qualities ; and that every Man should take that which by Experience he finds most agreeable to his Temper :

Now if nothing is by its own Nature hard to be digested, but 'tis the quantity that disturbs and corrupts, I think we have still greater reason to forbear that variety with which *Philo's Cook*, as 'twere in opposition to his Master's Practice, would draw us on to Surfeits and Diseases, whilst by the different sorts of Food and new ways of dressing, he stills keep up the unwearyed appetite, leads it from one dish to another; till tasting of every thing we take more then is sufficient and enough: As *Hippipole's Foster-father*;

*Who in a Garden plac'd, pluckt up the Flowers,
One after one, and spent delightful hours;
But still his greedy Appetite goes on,
And still he pluckt till all the Flowers were gone.*

But more, methinks *Socrates* is here to be remembred, who adviseth us to forbear those Junkets which provoke those that are not hungry to eat; as if by this he cautioned us to fly variety of Meats: For 'tis variety that in every thing draws us on to use more than bare necessity requires: This is manifest in all sorts of Pleasures, either of the Eye, Ear or Touch; for it still proposeth new provokatives, but in simple Pleasures, and such as are confined to one sort, the Temptation never carries us beyond Nature's wants. In short, in my opinion, we should more patiently endure to hear a Musician praise a disagreeing Variety of Notes, or a Perfumer mixt Oyntments, than a Physician commend the variety of Dishes; for certainly such changes and turnings as must necessarily ensue, will force us out of the right way of health.

Phileinus having ended his Discourse, *Marvion* said, in my Opinion, not only those that separate profit from Honesty are obnoxious to *Socrates's Curse*, but those also that separate Pleasure from Health, as if it were its Enemy

Enemy and Opposite, and not its great Friend and Promoter : Pain we use but seldom, and unwillingly as the most violent Instrument : But from all things else, none, though he would willingly, can remove Pleasure : It still attends when we Eat, Sleep, Bath or Anoint, and takes care of, and Nurses the diseas'd; dissipating all that is hurtful, and disagreeable by applying that which is proper, pleasing and natural ; For what pain, what want, what poison so quickly and so easily cures a Disease, as seasonable Bathing ? A Glass of Wine when a Man wants it, or a Dish of palatable Meat presently frees us from all disturbing particles, and settles Nature in its proper State, there being as it were a calm and serenity spread over the troubled Humours : But those Remedies that are painful do hardly, and by little and little only promote the Cure, every difficulty pushing on and forcing Nature. And therefore let not *Philinus* blame us, if we do not make all the Sail we can to fly from Pleasure, but more diligently endeavour to make Pleasure and Health, than other *Philosophers* do to make Pleasure and Honesty agree. Now, in my Opinion, *Philinus*, you seem to be out in your first Argument, where you suppose the Beasts use more simple Food, and are more healthy then Men, neither of which is true. The first, the Goats in *Eupolis* confute, for they extol their Pasture as full of variety, and all sorts of Herbs, in this manner :

*We feed almost on every kind of Trees,
Young Firs, the Ilex, and the Oak we crop:
Sweet Trifoile, fragrant Juniper and Yew,
Wild Olives, Thyme, all freely yield their store.*

These that I have mentioned are very different in taste, smell and other qualities, and he reckons more sorts which I have omitted ; and the second *Homer*

skillfully refutes, when he tells us that the Plague first began amongst the Beasts : besides, the shortness of their Lives proves, that they are very subject to Diseases ; for there is scarce any irrational Creature long liv'd beside the Crow and the Chough : and those two every one knows do not confine themselves to simple food, but eat any thing. Besides, you take no good Rule to judge what is easie and what is hard of Digestion from the Diet of those that are sick, for Labour and Exercise, and even to chew our Meat well, contributes very much to Digestion, neither of which can agree to a Man in a Feavour. Again, the variety of Meats by reason of the different qualities of the particulars should disagree and spoyl one another, you have no reason to fear ; For whether Nature takes her nourishment from similar Bodys, and different Meats, send out different qualities into the Mass of the Body, applying to every part that which is fit and agreeable ; So that as *Empedocles* words it ;

*The sweet runs to the sweet, the sower combines
With sower, the sharp with sharp, the salt with salt.*

Or whether the Warmth and Spirit being scatter'd through the Mass proper parts are separated, and apply'd to the proper Members ; 'Tis very probable, that such Bodys as ours, consisting of parts of different Natures, should be nourish'd and built up rather of various, than simple matter. But if by concoction there is an alteration made in the Food, this will be more easily performed when there are different sorts of Meat, than when there is only one in the Stomach ; for Similars cannot work upon Similars, and the very contrariety in the mixture considerably promotes the alteration of the remitted qualities. But if *Phelinus*, you are against all mixture, don't chide *Philo* only for the variety of his Dishes, and Sawces, but for using mixture

in his Sovereign Cordials, which *Erasistratus* calls, *The Gods Hands*: convince him of absurdity and vanity, when he mixes Herbs, Metals, Syrups, and different things brought from Sea and Land in one Potion; and confines all Physic to *Barley Broath*, *Caudle* and *Cardes Posset*. But you urge farther, That variety enticeth the Appetite that hath no command over it self, that is, good Sir, cleanly, wholsom, sweet, palatable, pleasing Dyer, makes us eat and drink more than ordinary. Why, then instead of fine Flower, do not we thicken our Broth with course Bran? and instead of Sparagras, why do we not dress Nettle-tops and Thistles? And leaving this fragrant and pleasant Wine, drink sowre, harsh Liquor, that the Wasps have been buzzing about a long while? because perhaps, you may reply, wholsom feeding doth not consist in a perfect avoiding of all that is pleasing, but in moderating the Appetite in that respect, and making it prefer profit before pleasure. But Sir, as a *Mariner* hath a thousand ways to avoid a stiff Gale of Wind, but when 'tis clear down, and a perfect calm cannot raise it again, thus to correct and restrain our extravagant Appetite is no hard matter; but when it grows weak and faint, when it fails as to its proper Objects, then to raise it, and make it vigorous and active again, is, Sir, a very difficult and hard task. And therefore variety of food is as much better than simple, which is apt to satisfie being but of one sort, as 'tis easier to stop Nature when she makes too much speed, than to force her on when languishing and faint; beside, what some say, that fulness is more to be avoided than emptiness, is not true; but on the contrary, fulness then only hurts when it ends in a Surfeit, or Disease; But emptiness, though it doth no other mischief, is of it self unnatural; and let this suffice as an Answer to what you proposed. But you sparing Men have for got, that variety is sweeter, is more

more desired by the Appetite, unless too sweet ; for the fight preparing the way, 'tis soon assimilated to the eager receiving Body ; but that which is not desireable, Nature either throws off again, or keeps it in for meer want. But pray observe this, that I do not plead for variety in Tarts, Cakes or Custards, those are vain insignificant, and superfluous things ; Even *Plato* allow'd variety to those fine Citizens of his, setting before them Mushrooms, Olives, Leeks, Cheese, and all sorts of Meat and Fish, and beside these allow'd them some Cakes and sweet-Meats after all.

QUEST. II.

Why Mushrooms are thought to be produc'd by Thunder, and why 'tis believ'd that Men asleep are never thunder-strook ?

AT a Supper in *Elis*, *Agemachus* set before us very large Mushrooms ; and when all admir'd at them, one with a smile said, These are worthy the late Thunder, as 'twere eriding those who imagin Mushrooms are produc'd by Thunder : Some said that Thunder did split the Earth, using the Air as a Wedge for that purpose ; and that by those Chinks those that sought after Mushrooms were directed where to find them : and thence it grew a common Opinion, that Thunder engenders Mushrooms, and not only makes them a passage to appear : as if one should imagin that a shower of Rain breeds Snails, and not rather makes them creep forth, and be seen abroad. *Agemachus* stood up stiffly for the received Opinion, and told us, We should not disbelieve it only because 'twas strange : for there are a thousand other effects of Thunder and Lightning, and a thousand Reasons deduc'd from them, whose causes 'tis

very

very hard if not impossible to discover : for this laughtat, this Proverbial Mushroom doth not scape the Thunder because it is so little , but because it hath some Antiphathetical qualities that preserve it from blasting ; as likewise a Fig-Tree, the skin of a Sea-Calf (as they say) and of the *Hyena*, with which Sailers cover the Tops of their Masts ; and Husbandmen call and think Thunder Showers to be εὐλαβή , good to nourish ; and indeed 'tis absurd to wonder at these things , when we see the most incredible things imaginable in Thunder, viz. Flame rising out of moist Vapours, and from soft Clouds such astonishing noises. This he contint'd, I prattle , exhorting you to enquire after the Cause, and that I shall accept as your Club for these Mushrooms. Then I began, *Agemachus* himself helps us exceedingly toward this Discovery, for nothing at the present seems more probable than that, together with the Thunder, oftentimes generative Waters fall, which receives that quality from the heat mixt with it , for the piercing pure parts of the Fire break away in Lightning, but the grosser flatulent part being wrapt up in the Cloud, and altering, and being alter'd with it, warms, and by destroying some of the moisture thickens it, so that 'tis made fit to enter the pores of Plants, and is easily assimilated to them: besides, such Rain gives those things which it waters a peculiar temperature, and difference of Juice. Thus Dew makes the Gras sweeter to the Sheep, and the Clouds from which a Rainbow is reflected, make those Trees on which they fall fragrant ; And our Priests distinguishing it by this, call the Wood of those Trees Ιριστόρεια, imagining that 'tis the Rainbow, ἐμοκύπεια, hath a peculiar care of them. Now, 'tis probable, that these Thunder and Lightning showers with a great deal of Warmth and Spirit descending forcibly into the Caverns of the Earth, are roul'd round, and form such knobs

knobs and tumours, as heats and noxious Humours do in our Bodys, which we call *Wens or Kernels*; for a Mushroom is not like a Plant, neither is it produc'd without Rain, it hath no Root nor Sprouts, it depends on nothing, but is a Being by it self, having its frame from the Earth a little chang'd and alter'd. If this Discourse seems frivolous I affirme you, that most which are made upon the effects of Thunder and Lightning, are so too; and upon that account, Men think them to be immediately directed by Heaven, and not depending on natural Causes. *Dorotheus the Rhetorician*, one of our Company, said, You speak right Sir, for not only the vulgar and illiterate, but even some of the *Philosophers* have been of that Opinion. I remember here in this Town Thunder broke into a House, and did a great many strange things: It let the Wine out of a Vessel, though the Earthen Vessel remained whole, and falling upon a Man asleep, neither hurt him, nor blasted his Cloaths, but melted certain pieces of Brass that he had in his pocket, defac'd them quite, and made them run into a Lump. Upon this he went to a *Philosopher* a *Pythagorean*, that ſejournd in the Town, and askt the Reason; the *Philosopher* directed him to ſome expiateing rites, and adviſd him to conſider ſeriously with himſelf, and go to Prayers. And I have been told, that Thunder falling upon a Sentinel at *Rome*, as he stood to Guard the Temple, burnt the latchet of his Shoe, and did no other harm, and ſeveral Silver Candle-sticks lying in Wooden Boxes the Silver was melted, while the Boxes lay untouch'd; These Stories you may believe, or not, as you please. But that which is moſt wonderfull, and which every body knows, is this, The Bodys of thoſe that are kill'd by Thunder never putrifie; for many neither Burn nor Bury ſuch Bodys, but let them ly above ground with a Fence about them, ſo that every one may ſee they remain uncorrupted: Confuteing

ing by this *Euripides's Clymene*, who says thus of *Phae-ton*,

*My best belov'd, but now he lies
And putrify's in some dark Vale.*

And I believe Brimstone is call'd *Buso*, because its smell is like that fiery offensive scent which rises from Bodys that are Thunder strook ; And I suppose, that because of this scent , Dogs and Birds will not prey on such Carcasses. Thus far have I gone, let him proceed, since he hath been applauded for his Discourse of Mushrooms, lest the same Jest might be put upon us that was upon *Androcycles the Painter*, for when in his *Landscape of Scylla*, he Painted Fish the best, and most to the Life of any thing in the whole Draught, he was said to use his Appetite more than his Art, for he naturally lov'd Fish. So some may say, that we *Philosophize* about Mushrooms, the cause of whose production is confessedly doubtful, for the pleasure we take in eating them. Thus our discourse seeming to carry some probability, and a Discovery of the Cause, and I putting in, and saying it was time now, as in a Comedy to raise the *Machines*, and throw Thunder, amidst our Cups to Discourse of Lightning ; the Company agreed, but setting aside all other Topics only desired me to proceed on this Head ; *Why Men asleep are never blasted with Lightning* ? And I, though I knew I should get no great Credit by proposing a Cause whose Reason was common to other things , said thus : Lightning is wonderfully piercing and subtile, partly because it rises from a very pure substance, and partly because by the swiftness of its motion it purges it self, and throws off all gross earthly Particles that are mixt with it. Nothing, says *Democritus*, is blasted with Lightning that cannot resist, and stop the motion of the pure flame : Thus the close Bodys, as Brass, Silver, and the like which stop it feel its

its force, and are melted because they resist: whilst rare thin Bodys, and such as are full of Pores are past through, and not hurted, as Cloaths, or dry Wood; It blasts green Wood or Grass, the moisture within them being feiz'd, and kindled by the flame. Now, if it is true, that Men asleep are never kill'd by Lightning, from what we have propos'd, and not from any thing else, we must endeavour to draw the Cause. Now, the Bodys of those that are awake are stiffer, and more apt to resist, all the parts being full of Spirits, which as it were in a harp, distending and screwing up the Organs of Sense, makes the Body of the Animal firm, close and compacted: But when Men are asleep, the Organs are let down and the Body becomes rare, lax, loose and the Spirits failing, hath abundance of Pores, through which ſmall ſounds and Smells do flow insenſibly: For in that Case, there is nothing that can resist, and by this reſiſtance receive any ſenſible impreſſion from any Objecſts that are preſented, much leſs from ſuch as are ſo ſubtile, and move as ſwiftly as Lightning. Things that are weak Nature shields from harm, fencing them about with ſome hard thick covering; but thoſe things that cannot be reſiſted do leſs harm to the Bodys that yield to, than to thoſe that oppoſe their force. Beſides, thoſe that are asleep are not ſtartled at the Thunder, they have no conſternation upon them, which kills a great many that are no otherwiſe hurt, and we know that thouſands dye with the very fear of being kill'd; Even Shepherds teach their Sheep to run together into a Fold when it Thunders, for whilſt they lyē ſcatter'd they dye with fear, and we ſee Thouſands fall, which have no marks of any ſtroak or fire about them, their Souls (as it ſeems) like Birds flying out of their Bodys at the fright. For many, as *Euripides* ſays,

A Clap hath kill'd, yet ne're drew drop of blood.

For

For certainly the hearing is a Sense that is soonest, and most vigorously wrought upon, and the fear that is caused by any astonishing noise raiseth the greatest commotion, and disturbance in the Body, from all which Men asleep, because insensible, are secure: but those that are awake are oftentimes kill'd with fear before they are touch't, and fear contracts and condenses the Body, so that the stroak must be strong, because there is so considerable a resistance.

QUEST. III.

Why Men usually invites many guests to a Wedding Supper?

AT my Son *Atobulus*'s marriage *Soffius Senecio* from *Cheronea*, and a great many other noble persons were present at the same Feast, which gave occasion to this question, (*Senecio* propos'd it) why to a Marriage Feast more guests are usually invited than to any other? Nay even those Law-givers that chiefly oppos'd luxury and profusenes, have particularly confin'd Marriage Feasts to a set number: Indeed in my opinion, he continued, *Hecataeus* the Abderite, one of the old Philosophers, hath said nothing to the purpose in this matter; when he tells us that those that marry Wives invite a great many to the entertainment that many may see, and be witnesses that they themselves are free, and marry others of the same condition; for, on the contrary, the Comedians reflect on those who revel at their Marriages, who make a great ado, and are pompous in their Feasts as such who will prove no very good Husbands, or well pleas'd at the present match; Thus, in *Menander*, one replies to a Bridegroom that bad him beset the House with Dishes

Your words are great, but what's this to your Bride.

But I shall proceed no farther, lest I should seem to find fault with those reasons others give, only because I have none of my own to produce: Then I began; there is no such evident, no such public notice given of any Feast, as there is of one at a Marriage; for when we Sacrifice to the Gods, when we take leave of, or receive a friend, a great many of our Acquaintance need not know it: But a Marriage dinner is proclaim'd by the loud sound of the Wedding song, by the Torches and the Music, which as *Homer* expresseth it,

The Women stand before the Doors to see and bear

And therefore when every body knows it, the persons are ashame'd to omit the formality of an Invitation, and therefore entertain their Friends and Kindred, and every one that they are any way acquainted with. This being generally approv'd; well, said *Theon* speaking next, let it be so, for it looks like Truth: but let this be added if you please, that such entertainments are not only φιλικαι, friendly but also συγγενικαι, Kindredly; the persons beginning to have a new relation to another family: But here is something more considerable, and that is this; when by this Marriage two families joyn in one, the Man thinks it his Duty to be civil and obliging to the womans friends, and the womans friends think themselves oblig'd to return the same to him and his, and upon this account the Company is doubled: And besides since most of the little Ceremonies belonging to the Wedding are perform'd by women, 'tis necessary, that where they are, their Husbands should be likewise entertain'd.

QUEST.

QUEST. IV.

Whether the Sea or Land afford better food?

G Alepus in Eubœa, where the Baths are ; a place by nature every way fitted for free and gentle pleasures ; and withal so beautified with stately Edifices and Dining Rooms, that one would take it for no other, than the common place of repast for all Greece. Here though the Earth and Air yield plenty of Creatures for the service of Men, the Sea no less furnisheth the Table with variety of Dishes nourishing store of delicious Fish in its deep and clear Waters : This place is especially frequented in the Spring, for hither at this time of year abundance of people resort, solacing themselves in the mutual enjoyment of all those pleasures the place affords, and at spare hours pass away the time in many useful and edifying discourses. When *Calistratus the Sooth* liv'd here, 'twas a hard matter to dine at any place besides his house ; for he was so extremely courteous and obliging, that no man whom he invited to Dinner could have the face to say him nay : One of his best humours was, to pick up all the pleasant fellows he could meet with, and put them in the same Room. Sometimes he did as *Cimon* one of the Ancients us'd to do, that is satisfactorily treated men of all sorts and fashions. But for the most part he was of *Cæleus*'s humour, who they say was the first man that founded the daily *Conventus Curiosus*, and call'd the place where they met, *Prytaneum* : Several times at these public meetings divers agreeable discourses were rais'd, and it fell out that once a very splendid treat adorn'd with all variety of dainties, gave occasion for inquiries concerning food, whether the Land or Sea yielded better ? Here when a great part of the company were highly commending the

Land, as abounding with many, choice, nay an infinite variety of all sorts of Creatures, *Polycrates* calling to *Symmachus*, said to him, but you Sir being an Animal bred between two Seas, and brought up among so many which surround your Sacred *Nicopolis*, will not you stand up for *Neptune*? Yes, I will, reply'd *Symmachus*, and therefore command you to stand by me, who enjoy the most pleasant part of all the *Achaic Sea*. Well, says *Polycrates*, the beginning of my discourse shall be grounded upon custom; for as of a great number of Poets, we usually give one, who far excels the rest, the famous name of Poet; so though there be many sorts of food; οὐαὶ, yet custom has so prevail'd, that the Fish alone, or however above all the rest, is call'd οὐαὶ food, because 'tis more excellent than all others. For we do not call those οὐοφαγοὶ οὐαὶς gluttonous and great eaters, who love Beef, as *Hercules*, who after flesh us'd to eat green Figs; Nor those that love Figs, as *Plato*; nor lastly those that are for Grapes, as *Arxesilaus*; but those who frequent the Fish Market, and soonest hear the Market-Bell. Thus, when *Demosthenes* had told *Philocrates*, that the Gold he got by treachery was spent upon Whores and Fish, he presently upbraids him ἐπ' οὐοφαγίᾳ, as a gluttonous and lascivious fellow. And *Ctesephon* said pat enough, when a certain Glutton cry'd aloud in company that he should burst asunder; no by no means, let us be baits for your Fish; and his meaning do you think that made that Verse,

You Capers gnaw, when you may Sturgeon eat.

And what, for God's sake, do those men mean, who inviting one another to sumptuous Collations, usually say, to day we will dine upon the Shoar? Is it not that they suppose; what is certainly true, that a Dinner upon the shoar, is of all others most delicious? Not by reason of

the

the Waves and Stones in that place (for who upon the Sea-coast would be content to feed upon a pulse or a Caper ?) but because their Table is furnished with plenty of fresh Fish. Add to this that Sea food is dearer than any other. Wherefore *Cato* inveighing against the Luxury of the City, did not exceed the bounds of truth, when he said, that at *Rome* a Fish was sold for more than an Ox : for they sell a small pot of Fish for as much as a *Hecatomb* with all necessaries belonging to the Sacrifice : Besides as the Physician is the best Judge of Physic , and the Musician of Song : So he is able to give the best account of the goodness of Meat, who is the greatest lover of it. For I will not make *Pythagoras* and *Xenocrates* Arbitrators in this Case ; but *Antagoras*, the Poet, and *Phileoxenus* the Son of *Ergixis*, and *Androcycles* the Painter ; of whom it was reported that when he drew a Land-skip of *Scylla*, he drew Fish in a lively manner Swithing round her, because he was a great lover of them. So *Antigonus* the King surprizing *Antagoras* the Poet in the habit of a Cook broiling *Congers* in his Tent, said to him, does thou think, that *Homer* was dressing *Congers*, when he writ *Agamemnon*'s famous exploits ? And he as smartly replied, Do you think that *Agamemnon* did so many famous exploits, whilst he was inquiring who dreſt *Congers* in the Camp ? These Arguments says *Polycrates*, I have urg'd in behalf of Fishmongers; drawing them from testimony and custom. But, says *Syminthus*, I will go more seriously to work, and more like a Logician. For if that may truly be said to be food , which gives meat the best relish, it will evidently follow that that is the best sort of food, which gets men the best stomach to their meat.

Therefore as those Philosophers, who were call'd *Elopiſtis*, from the Greek word (*ελπίς*) signifying hope, which above all others they cry'd up, averr'd that there was nothing in the World , which concur'd more to the preservation of life, than hope, without whose gracious

influence life would be a burden and altogether intolerable. In like manner that of all other things may be said to get us a stomach to our meat, without which all meat would be unpalatable and nauseous. And among all those things the Earth yields we find no such things as Salt which we can only have from the Sea. First of all without Salt, there would be nothing eatable, which mix'd with flower leavens bread also. Hence it was that *Neptune* and *Ceres* had both the same Temple. Besides, Salt is the most pleasant of all other food. For those Heroes who, like *Ascetics*, us'd themselves to a spare diet, banishing from their Tables all vain and superfluous delicacies, to such a degree that when they encamped at *Hellefpon*t, they abstain'd from Fish; yet for all this they could not eat flesh without Salt; which is a sufficient evidence that Salt of all other food is most desirable. For as colours have need of light, so taste of Salt, that they may affect the Sense: unless you would have them very nauseous, and unpleasant: For as *Heraclitus* us'd to say, a Carcass is more abominable than dung. Now all flesh is dead, and part of a lifeless Carcass; but the virtue of Salt being added to it, like a Soul gives it a pleasing relish and pungency. Hence it comes to pass that before meat men use to take sharp things, and such as have much Salt in them, for these beguile us into an appetite: And whoever has his stomach sharpen'd with these, sets chearfully and freshly upon all other sorts of meat: but if he begin with any other kind of food, all on a sudden his stomach grows dull and languid. And therefore Salt doth not only make meat but drink palatable: For *Homers* Onion which he tells us, they were us'd to eat before they drank, was fitter for Seamen and Boatmen than Kings. Things moderately Salt by reason of their Agreement with the mouth of the *Ventricle*, make all sorts of Wine mild and palatable, and water it self of a pleasing taste. Besides, Salt creates none of those troubles,

troubles, which an Onion does, but digests all other kinds of meat, making them tender and fitter for concoction, so that at the same time it is Sawce to the palate, and Physic to the body. But all other Sea food besides their pleasantnes, are also very innocent, for though they be fleshly, yet they do not load the stomach as all other flesh does, but are easily concocted and digested. This *Zeno* will avouch for me, and *Crato* too, who confine sick persons to a Fish diet, as of all others the lightest sort of meat. And it stands with reason, that the Sea should produce the most nourishing and wholesome food, seeing it yields us the most refin'd, and purest, and therefore most agreeable Air. You say right, says *Lamprias*, but let us think of some thing else to confirm what you have spoken. I remember, my old Grand-father was us'd to say in derision of the *Jews*, that they abstain'd from most lawful flesh; but we will say that that is most lawful meat which comes from the Sea. For we can claim no great right over Land Creatures, which are nourished with the same Food, draw the same Air, wash in and drink the same Water that we do our selves, and when they are slaughtered they make us ashamed of what we have done with their hidious cries; and then again by living amongst us, they arrive at some degree of familiarity and intimacy with us. But Sea Creatures are altogether strangers to us, and are born and brought up as 'twere in another world; neither does their voice look, or any service they have done us, plead for their Life: For these kind of Creatures are of no use at all to us: Nor is there any necessity that we should love them. But that place which we inhabit is Hell to them, for as soon as ever they enter upon it they die.

QUEST. V.

Whether the Jews abstained from Swines flesh, because they worshipped that Creature, or because they had an antipathy against it?

After these things were spoken, and some in the Company were minded to say something in defence of the contrary opinion; *Calistratus* interrupted their discourse, and said, Sirs, *What do you think of that which was spoken against the Jews, that they abstain from the most lawful Flesh?* Very well said, quoth *Polycrates*, for that is a thing I very much question, whether it was that the *Jews* abstained from *Swines* *Flesh*, because they Confer'd Divine Honour upon that Creature, or because they had a Natural Aversion to it; for whatever we find in their own Writings, seems to be altogether Fabulous; except they have some more solid reasons which they have no mind to discover. Hence it is, Says *Calistratus*, that I am of an opinion, that this nation has that Creature in some Veneration; And though it be granted, that the *Hog* is an ugly and filthy Creature, yet it is not quite so vile nor naturally stupid as a *Beetle*, *Griffon*, *Crocodile* or *Cat*, most of which are worshipped as the most sacred things by some Priests amongst the *Egyptians*: But the reason why the *Hog* is had in so much Honour and Veneration among them is, because as the report goes, that Creature breaking up the earth with it's snout, shew'd the way to Tillage, and taught them how to use the Plow share, which instrument for that very reason, as some say was call'd *v̄v̄s* from *v̄s* a *Sow*. Now the *Egyptians* inhabiting a Country Scituated low, and whose Soyl is naturally Soft have no need of the Plow; but after the River *Nile* hath retired from the grounds it overflowed they presently let in all their Hogs into

into the fields, and they with their feet and snouts brake up the earth, and cover'd the fown Seed. Nor ought this to seem strange to any one that there are in the world, who abltain from Swines Flesh upon such an account as this ; when it is evident that among Barbarous Nations, there are other Animals had in greater honour and veneration for lesser reasons, if not altogether ridiculous. For the Field Mouſe only for it's blindnes, was worshipp'd as a God among the *Egyptians* ; because they were of an opinion that Darkness was before Light, and that the latter had it's Birth from Mice about the fifth Generation at the Moon ; and moreover that the Liver of this Creature diminishes in the Wane of the Moon : But they consecrate the Lyon to the Sun, because the Lioness of all other four-footed, paw'd Creatures bring forth their Young with their Eye-sight, because they fall asleep in a moment, and when they are asleep their Eyes sparkle. Besides, they place gaping Lions Heads for the spouts of their foundations, because *Nilus* overflows the *Egyptian* Fields when the Sign *Leo* : They give it out that their Bird *Ibis*, as soon as hatched weighs two *Drachms*, which are of the same weight with the Heart of a new born Infant ; and that its Legs being spread with the Bill make an exact *Aequalter* Triangle. And yet who can find fault with the *Egyptians* for these trifles, when it's left upon record that the *Pythagoreans* worshipped a white Cock, and of Sea-Creatures abstained especially from the Mullet and Urtrick. The *Magicians*, that descended from *Zoraster* ador'd the Land Hedg-hog above other Creatures, but had a deadly spite against Water Ratts, and thought that man was dear in the eyes of the Gods, who destroy'd most of them. But I should think that if the *Jews* had such an antipathy against an Hog, they would kill it as the *Magicians* do Mice ; when on the contrary they are by their Religion as much prohibited to kill as to eat it.

And perhaps there may be some reason given for this ; for as the Ass is worshipped by them as the first discoverer of Fountains, so perhaps the Hog may be had in like Veneration, which first taught them to Sow and Plow : Nay some say, that the Jews also abstain from eating of Hares as abominable and unclean Creatures, they have reason for that said *Lamprias*, because a Hare is so like an Ass which they worship, for in its Colour, Ears and the sparkling of its Eyes, 'tis so like an Ass, that I do not know any little Creature that represents a great one so much as a Hare doth an Ass ; except in this likewise imitating the *Egyptians*, they suppose that there is something of Divinity in the swiftness of this Creature, as also in its quickness of Sence, for the Eyes of Hares are so unwearied that they sleep with them open. Besides they seem to excel all other Creatures in quickness of Hearing ; whence it was that the *Egyptians* painted the Hare amongst their other Sacred Hieroglyphics, as an Emblem of Hearing : But the *Jews* do hate Swines Flesh, because all the *Barbarians* are naturally fearful of a Scab and Leprosie, which they presume comes by eating such kind of Flesh. For we may observe that all Piggs under the belly are overspread with a Leprosie and Scab ; which may be suppos'd to proceed from an ill disposition of Body and Corruption within, which breaks out through the skin : Besides, Swines feeding is commonly so nasty and filthy, that it must of necessity cause corruptions and vicious humours : For setting aside those Creatures that are bred from, and live upon, Dung , there is no other Creature takes so much delight to wallow in the mire, and in other unclean and stinking places. Hogs Eyes are said to be so flattened and fix'd upon the ground, that they see nothing above them, nor ever look up to the Skie, except when forced upon their back against nature, they turn their Eyes to the Sun ; and therefore this Creature at other times most clamor-

clamorous, when laid upon his back, is still, as astonish'd at the unusual sight of the Heavens, while the greatness of the fear he is in (as it is suppos'd) is the cause of his silence. And if it be lawful to intermix our discourse with fables, 'tis said that *Adonis* was slain by a Boar : Now *Adonis* is suppos'd to be the same with *Bacchus* ; and there are a great many rites in both their Sacrifices, which confirm this opinion. Others will have *Adonis* to be *Bacchus Paramour* ; and *Phanocles* an amorous Love Poet writes thus,

*Bacchus on Hills the fair Adonis saw,
And ravish't him, and reapt a wondrous joy.*

Here *Symmachus* greatly wondering at what was spoken, says, what *Lamprias* will you have our Tutelar God called *Evius* the inciter of Women, famous for the honours he has conferred upon him by mad men, to be inscrib'd and inroll'd in the Mysteries of the *Jews*? Or is there any solid reason can be given to prove *Adonis* to be the same with *Bacchus*? Here *Maregenes* interposing, said, do not be so fierce upon him, for I who am an *Athenian* answer you, and tell you in short, that these two are the very same : And no man is able or fit to bring the confirmation of this Truth, but those Priests amongst us, who are initiated and skilled in the Terrennial *mysteia* or perfect worship of the Gods. But what no Religion forbids to speak of among Friends, especially o're Wine the gift of *Bacchus*, I am ready at the command of these Gentlemen to disclose, when all the Company requested and earnestly begg'd it of him ; First of all, says he, the time and manner of the greatest and most holy Solemnity of the *Jews*, is exactly agreeable to the holy-rights of *Bacchus* ; for that which they call the Feast they celebrate in the midst of the Vintage, furnishing their Tables with all sorts of Fruits, while

while they sit under Tabernacles made of Vines and Ivy, and the day which immediately goes before the Feast, they call the day of Tabernacles. Within a few days after they Celebrate another Feast, not darkly but openly, dedicated to *Bacchus*, for they have a Feast amongst them called *Cratephora*, from carrying Palm-trees, and *Thyrsophoria* when they enter into the Temple carrying *Thyrsi*. What they do within I know not: But 'tis very probable that they perform the rights of *Bacchus*, first they have little Trumpets, such as the *Grecians* us'd to have at their *Bacchanalia* to call upon their Gods withal: Others go before them playing upon Harps, which they call *Levites*, whether so Named from *Lusius* or *Euvitus*, either word agrees with *Bacchus*: And I suppose that their Sabbaths have some relation to *Bacchus*, for the *Sabbi* and *Bacchi* are the very same, and they make use of that word at the Celebration of *Bacchus's Origas*; And this may be made appear out of *Demosthenes* and *Menander*; nor can any one alledge that this was customarily out of a principle of Religion, which the *Bacchi* were possessed of, for these Authors witness the contrary, telling us, that those that kept the Sabbath us'd to invite one another to drink till they were drunk: Or if they chanced to be hindred by some more weighty business, 'was the fashion at least to taste the Wine. Some perhaps may surmize that these are meer conjectures. But there are other Arguments will clearly evince the truth of what I assert: The first may be drawn from their High-Priest, who on Holy-days enters the Temple with his Mitre on, arrayed in a skin of a *Hima*, *embroider'd with Gold*, wearing Pontofles, and a Coat hanging down to his Ancles, besides he has a great many little Bells hanging at his Garment, as the fashion is amongst us, which make a noise as he walks the Streets, in their Sacrifices they make use of other Musical instruments which they call their Gods brazen nurses,

nurses, and in their early autumnal Feasts they carry the *Thyrus* and *Timbrels*, which can represent no other God besides *Bacchus*. Moreover they are forbidden the use of Honey in their Sacrifices, because they supposed that a mixture of Honey corrupts and deads the Wine. And this was the way of Saerificing in former days, thus the Antients were wont to make themselves drunk, before the Vine was known; and this day barbarous people who want Wine drink Metheglin, allaying the sweetnes of the Honey by bitter Roots, much of the taste of our Wine. The Greeks offered to their Gods these *Nespolia* as they called them, or μελισποδια Honey-offerings; because that Honey was of a nature quite contrary to Wine. But this is no inconsiderable argument, that *Bacchus* was worshipped by the *Jews* in that amongst other kinds of punishment, that was most remarkably odious, by which Malefactors were forbid the use of Wine for so long a time as the Judge was pleased to prescribe.

Defuncta reliqua hujus Libri.

P L U-

PLUTARCH'S SYMPOSIACS.

The Fifth Book.

Done into English by T. C.

WHAT is your Opinion at present, *Sophius Seneio*, of the Pleasures of Mind and Body, is not evident to me :

*Because us two a thousand things divide,
Vast shady Hills, and the rough Oceans tide.*

But formerly I am sure you did not lean to, nor like their Opinion, who will not allow the Soul to have any proper agreeable Pleasure, which without respect to the Body she desires for her self ; but define that she lives as a Form assistant to the Body, is directed by the Passions of it, and as that is affected is either pleas'd or grieves, and like a Looking-glass, only receives the Images of those sensible Impressions made upon the Body. This sordid and debasing Opinion is a thousand other ways confuted, and at a Feast the gentle well-bred Men after Supper, fall upon some Topic or another as second Course, and cheer one another by their pleasant Talk. Now the Body hath very little or no share in this, which evidently proves, that this is a particular Banquet

Banquet for the Soul, and that those Pleasures are peculiar to her, and different from those which pass to her through, and are vitiated by, the Body. Now, as Nurses, when they feed Children, taste a little of their Pap, but when they are satisfied, leave crying, and go to sleep, then being at their own disposal take such Meat and Drink as is agreeable to their own Bodies. Thus the Soul partakes of the Pleasures that arises from eating and drinking, like a Nurse, being subservient to the Appetites of the Body, kindly yielding to its necessities and wants, and calming its desires: But when that is satisfied and at rest, then being free from her business, and servile Employment, she seeks her own proper Pleasures, Revels on Discourse, Problems, Stories, curious Questions or subtle Resolutions. Nay, what shall a Man say, when he sees the dull unlearned Fellows after Supper, minding such Pleasures as have not the least Relation to the Body? They tell Tales, propose Riddles, or set one another guessing at Names compriz'd and hid under such and such Numbers. Thus *Memics*, *Drolls*, *Menander* and his *Actors* were admitted into Banquets, not because they can free the Eye from any pain, or raise any tickling motion in the Flesh: But because the Soul being naturally *Philosophical*, and a Lover of Instruction, covets its own proper Pleasure and Satisfaction, when it is free from the trouble of Looking after the Body.

QUEST.

QUEST. I.

Why take we delight in hearing those that represent the Passions of Men angry, or sorrowful, and yet cannot without concern behold those that are really affected?

O F this we discours'd in your Company at *Athens*, when *Strato the Comedian* (for he was a Man of great credit) flourish'd: For being entertained at Supper by *Borthus the Epicurean*, with a great many more of the Sect, as it usually happens when learned and inquisitive Men meet together, the remembrance of the Comedy led us to this inquiry ; why we are distract'd at the real Voices of Men, either angry, pensive or afraid, and yet are delighted to hear others represent them, and imitate their Gestures, Speeches and Exclamations ? Every one in the Company gave almost the same reason, for they said, He that only represents excels him that really feels, in as much as he doth not suffer the Misfortunes, which we knowing are pleas'd and delighted on that account. But I, though 'twas not properly my Talent, said, That we being by nature rational, and Lovers of Ingenuity, are delighted with, and admire every thing that is artificially and ingenuously contriv'd : For as a Bee naturally loving sweet things, seeks after and flies to any thing that hath any mixture of Honey in it ; so Man naturally loving Ingenuity and Elegancy, is very much inclined to be pleas'd with, and highly approves every word or action that is season'd with Wit and Judgment. Thus if any one offers a Child a piece of Bread, and at the same time a little Dog or Ox made in paste, we shall see the Boy run eagerly to the latter : So likewise if any one offers him Silver in the Lump, and another a Beast or a Cup of the same Metal, he will rather chuse that in which he fees a mixture of Art and Reason :

Upon

Upon the same account it is that they are much in love with Riddles, and such Fooleries as are difficult and intricate; for whatsoever is curious and subtle doth attract and allure Men, as antecedently to all Instruction agreeable and proper to it. And therefore because he that is really affected with Grief or Anger, presents us with nothing but the common bare passion; but in the imitation, some dexterity and persuasiveness appears, we are naturally inclined to be disturb'd at the former, whilst the latter delights us. 'Tis unpleasant to see a sick Man, or one at his last gasp; yet with content we can look upon the Picture of *Philoctetes*, or the Statue of *Jocasta*, in whose Face 'tis commonly said, that the Work-man mixt Silver, so that the Brass might have some appearance, though but a weak Colour of that Metal. And this, said I, the *Cyrenaiques* may use as a strong Argument against you *Epicureans*, that all the Sense of pleasure which arises from the working of any Object on the Ear or Eye, is not in those Organs but in the Intellect it self. Thus the continual Cackling of a Hen, or Cawing of a Crow is very ungrateful and disturbing; yet he that imitates these noises well pleases the Hearers. Thus to behold a Consumptive Man is no delightful Spectacle: Yet with pleasure we can view the Pictures and Statues of such Persons, because the very imitating hath something in it very agreeable to the mind, which allures and captivates its Faculties: For upon what other account, for God's sake, from what external Impression upon our Organ, should Men be moved to admire *Parmeno*'s Sow so much as to pass it into a *Proverb*? Yet 'tis reported, that *Parmeno* being very famous for imitating the grunting of a Pig, some endeavoured to rival and out-do him: And when the hearers being prejudiced, cried out, *Very Well indeed, but nothing comparable to Parmeno's Sow*; one took a Pig under his Arm, and came upon the Stage, and when, though they heard the very Pig, they still continu'd, *This is nothing comparable*.

comparable to Parmeno's Sow, he threw his Pig amongst them, to shew that they judg'd according to Opinion and not Truth. And hence 'tis very evident, that like motions of the Sence do not always raise like affections in the mind, when there is not an Opinion, that the thing done was not neatly and ingeniously perform'd.

QUEST. II.

That the Prize for Poets at the Games was ancient?

AT the Solemnity of the *Pythian Games*, there was a Consult about taking away all such Sports as had lately crept in, and were not of antient Institution. For after they had taken in to the three ancient, which were as old as the Solemnity it self, viz. the *Pythian Piper*, the *Harper* and the *Singer* to the *Harp*, the *Tragedian*; as if a large Gate were opened, they could not keep out an infinite Crowd of Plays, and Musical Entertainments of all sorts that rushed in after him; which indeed made no unpleasant variety, and encreas'd the Company, but yet impaired the gravity and neatness of the Solemnity; besides, it must create a great deal of trouble to the *Umpires*, and considerable dissatisfaction to very many, since but few could obtain the prize. It was chiefly agreed upon, that the *Orators* and *Poets* should be remov'd, and this made this determination did not proceed from any hatred to Learning, but forasmuch as such Contenders are the most noted and worthiest Men of all, therefore they reverenc'd them, and were troubled, that when they must judge every one very deserving, they could not bestow the prize equally upon all. I being present at this Consult, dissuaded them that were for removing things from their present settled Order, and thought this variety as unsuitable

table to the Solemnity, as many Strings and many Notes to an Instrument. And when at Supper, *Petreus* the President and Director of the Sports entertaining us, the same Subject was discoursed on, I defended Music, and maintained that Poetry was no upstart Intruder, but that 'twas time out of mind admitted into the sacred Games, and Crowns given to the best Performer. Some strait imagined, that I intended to produce some old musty Stories, viz. The Funeral Solemnities of *Oelycus* the *Theffalian*, or of *Amphidamas* the *Chalirdean*, in which they say, *Homer* and *Hesiod* contended for the prize. But passing by these Instances as the common Theme of every Grammian, as likewise their Criticisms, who in the Description of *Patroclus* his Obsequies in *Homer*, read γίνουσας, and not ἔγενονται, as if *Achilles* had proposed a prize for the best Speaker. Omitting all these, I said, That *Acastus* at his Father *Pelias*'s Funeral, set a prize for contending Poets, *Sybylla* wan it. At this a great many demanding some Authority for this unlikely and incredible Relation, I happily recollecting my self, produced *Acesander*, who in his Description of *Africa* hath this Relation; but I must confess this is no common Book. But *Polemos*, the *Athenians Commentaries* of the *Treasures* of the *City Delphos*, I suppose most of you have diligently perused, he being a very learned Man, and diligent in the *Greek Antiquities*; in him you shall find that in the *Scicyonian Treasure* there was a Golden Book dedicated to the God, with this Inscription; Aristomache, the Poetress of Erythræa, Dedicated this after she had got the Prize at the Isthmian Games. Nor is there any reason, I continued, why we should admire, and have such a Reverence for the *Olympic Games*, as if, like Fate, they were unalterable, and never admitted any change since the first Institution; for the *Pythian*, 'tis true, hath had three or four Musical Prizes added: But all the Exercises of the Body were for the most part the same from the

beginning; but in the *Olympian*, all beside Racing are late additions. They instituted some, and abolished them again, such were the *Kalym* and *Amyr*, Races of Mules either Rod or in a Chariot, as likewise the Crown appointed for Boys that play'd the five Prizes: And in short, a thousand things in those Games are meer Novelties. Beside, at *Piza* they had a single Combat, where he that yielded or was overcome, was kill'd upon the place. But pray for the future require no Authors, for my Stories, lest amidst my Cups I should not mind that Name, and so appear ridiculous.

QUEST. III.

Why was the Pine counted sacred to Neptune and Bacchus? And why at first the Conquerour in the Isthmian Games, was Crowned with a Garland of Pine, afterwards with Parsley, and now again with Pine?

This Question was started, *Why the Isthmian Garland was made of Pine?* (we were then at Supper in the Corinth, in the time of the *Isthmian Games*, with *Lucamas* the *Chief Priest*) *Praxiteles* the *Commentator*, brought this Fable for a reason; 'Tis said, that the Body of *Melicerta* was found fixt to a *Pine-Tree* by the *Sea*; and not far from *Megara*, there is a place call'd, *Kanis Neguō*, the Race of a fair Lady, through which the *Megarians* say, That *Juno*, with her Son *Melicerta* in her Arms ran to the *Sea*; and that 'twas commonly said, that the *Pine-Tree Garland* peculiarly belongs to *Neptune*; But *Lucanus* adding, That 'tis Sacred to *Bacchus* too, but yet for all that it might also be appropriated to the Honour of *Melicerta*. This began to be the Question, Why the Ancients dedicated the *Pine* to *Neptune* and *Bacchus*. As for my part, it did not seem incongruous to me,

me, for both the Gods seem to preside over the moist and generative Principle ; and all the Greeks almost Sacrifice to *Neptune φύλαξ μητρός*, the Nourisher of Plants, and to *Bacchus Διος είμι*, the Preserver of Trees. Beside, it may be said, that the *Pine* peculiarly agrees to *Neptune*, not as *Apollodorus* thinks, because it grows by the Sea-side, or loves a bleak place (for some gives this reason) but because 'tis used in building Ships ; for that together with the like Trees, as Fir and Cypress, afford the best and the lightest Timber, and likewise Pitch and Rosin, without which the compacted Planks would be altogether unserviceable at Sea. To *Bacchus* they dedicate the *Pine*, because it sweetens Wine, for amongst *Pines* they say the sweetest and most delicious Grapes grow. The cause of this, *Theophrastus* thinks to be the heat of the Soil ; for *Pines* grow most in Chalky Grounds : Now Chalk is hot, and therefore must very much conduce to the Concoction of the Wine, as a chalky Spring affords the lightest and sweetest Water ; and if mixt with Corn, by its heat it makes the Grains swell, and considerably increases the heap : Besides, 'tis probable, that the Vine it self is better'd by the *Pine*, for that contains several things which are good to preserve Wine. All cover the insides of their Wine Casks with Rosin, and many mix it with Wine, as the *Eubœans* in *Greece*, and in *Italy* those that live about the River *Po* : From the parts of *France* about *Vienna*, there is a certain Pitcht-wine brought, which the *Romans* value very much ; for such things mixt with it, do not only give it a good flavour, but makes the Wine generous, taking away by their gentle heat all the crude, watry and undigested Particles : When I had said thus much, a Rhetorician in the Company, a Man well read in all sorts of Polite Learning, cried out, Good Gods ! Was it not but t'other day that the *Isthmian Garland* began to be made of *Pine* ? And was not the Crown anciently of twin'd *Parsley* ? I am
B b A sure

sure in a certain Comedy a covetous Man is brought in speaking thus,

*The Isthmian Garland I will sell as cheap
As common wreaths of Parsley may be sold.*

And *Timaeus* the Historian says, that when the *Corinthians* were marching to fight the *Carthaginians* in the Defence of *Sicily*, some persons carrying *Parsley* met them, and when several lookt upon this as a bad Omen, because *Parsley* is accounted unlucky, and those that are dangerously sick we usually say are in need of *Parsley*: *Timoleon* encouraged them, by putting them in mind of the *Isthmian Parsley Garlands* with which the *Corinthians* used to Crown the Conquerors, and besides the Admiralschip of *Antigonus* his Navy having by chance some *Parsley* growing on its Poop was call'd *Isthmia*: Besides a certain obscure Epigram upon an Earthen Vessel stopt with *Parsley* intimates the same thing: It runs thus,

*The Grecian Earth now hardened by the flame
Holds in its hollow Belly Bacchus Blood
And bathes its mouth with Isthmian Branches stopt.*

Sure, he continued, they never read these Authors, who cry up the *Pine* as anciently wreath'd in the *Isthmian Garlands*, and would not have it an upstart Intruder: The young Men yielding presently to him, as being a Man of various Reading, and very Learned: But *Lucanius*, with a smile looking upon me, cried out, Good God! Here's a deal of Learning! But others have taken advantage of our Ignorance and Unacquaintedness with such Matters, and on the contrary perwaded us that the *Pine* was the first Garland, and that afterwards in Honour of *Hercules* the *Parsley* was received from the *Nemeian Games*, which in a little time prevailing thrust out the *Pine*, as if it was its right to be the Wreath, but a little while after the *Pine* recovered its ancient Honour, and now flourishes in its

its Glory : I was satisfied, and upon consideration found that I had met with, and remembred a great many Authorities for it : Thus *Euphorion* speaking of *Melicerta*, writes,

*They mourn'd the Youth, and him on Pine boughs laid
Of which the Isthmian Victors Crowns are made.*

*Fate had not yet seized beauteous Mneme's Son
By smooth Esopus ; since whose fall the Crown
Of Parfly Wreath'd did grace the Victor's brow.*

And *Callimachus* is plainer, and more express; when he makes *Hercules* speak thus of *Parfly*,

*Though low and creeping, yet at Isthmian Games
To Neptune's Glory this shall be the Crown,
The Pine shall be disused, which heretofore
In Ilis Plains successful Victors wore.*

And beside, if I am not mistaken, in *Procles* his History of the *Isthmian Games*, I met with this passage ; at first a *Pine Garland* crowned the Conqueror, but when this Game began to be reckoned amongst the Sacred then from the *Nemean Solemnity* the *Parfly Chaplet* was receiv'd : And this *Procles* was one of *Zenocrates*'s Fellow Students in the *Academy*.

QUEST. IV.

Concerning that Expression in Homer, Ζωεῖτερον δὲ νίκαιας.

SOME at the Table were of Opinion, That *Achilles* talkt Nonsense when he bad *Patroclus* ζωεῖτερον δὲ νίκαιν, and subjoined this Reason,

For now I entertain my dearest Friends,

But *Niceratus* a *Macedonian* my particula'r Acquaintance maintained, that Ζωεῖτερον did not signifie δικαιόν, pure,

but θρυψόν, hot Wine; as if 'twere derived ἀπὸ τῆς ζειτίνης, καὶ τῆς ζέωντος, and 'twas requisite at the coming of his Friends to temper a fresh Bowl, as every one of us in his Offering at the Altar, pours out fresh Wine. But Socicles the Poet remembring a saying of *Empedocles*, that in the great Universal Change, those things which before were αὐξαλα, unmixt, should then be ζεωτικά, affirm'd that ζεῖν there signified 'Ευχετήσιον, well temper'd, and that *Achilles* might with a great deal of reason bid *Patreclus* provide well temper'd Wine for the Entertainment of his Friends, and 'twas not absurd to use ζεωτικόν for ζεῖν no more than οἰκιστικόν for οἰκεῖν or θηλυτικόν for θηλύ, for the compariters are usually put for the Positives. My Friend *Antipater* said, That Years were anciently called ᾽ετοί, and that the Particle ξα in composition signified greatness, and therefore old Wine that had been kept many years was called by *Achilles* ζεῖν: I put them in mind that some imagin that θρυψόν hot is signified by ζεωτικόν hotter, παχον faster; as when we bid our Servants θρυψότερον απλεῖν τὸ σταζευτικόν to work faster: But I must confess your dispute is frivolous since 'tis rais'd upon this supposition, that if ζεωτικόν signifies ρεζετότερον more pure Wine; *Achilles* his Command would be absurd, as *Zoilus* of *Amphipolis* imagined; for first he did not consider that *Achilles* saw *Phænix* and *Ulysses* to be old Men, who are not pleased with diluted Wine, and upon that account forbad any mixture: Besides he having been *Chiron's* Scholar, and from him learned the Rules of Diet, considered that weaker and more diluted Liquors were fittest for those Bodies that lay at Ease, and were not employed in their customary Exercise or Labour. Thus with the other Provender he gave his Horses *Smallach*; and this upon very good reason, for Horses that lie still grow sore in their Feet, and *Smallach* is the best Remedy in the World against that: And you will not find *Smallach*, or any

any thing of the same nature given to any other Horses in the whole Iliad : Thus *Achilles* provided suitable Pro-vender for his Horses, and used the lightest Diet himself, as the fittest and most wholesom, whilst he lay idle and at ease. But those that had been wearied all day in Fight, he did not think convenient to treat like those that had lain at ease, but commanded more pure and stronger Wine to be prepared. Besides *Achilles* doth not appear to be naturally addicted to drinking, but he was of a haughty inexorable Temper,

*No pleasant humour, no soft mind he bore,
But was all fire and rage?*

And in another place very plainly *Homer* says,

He knew a thousand sleepless Nights,

now little Sleep cannot content those that drink strong Liquors, and in his railing at *Agamemnon*, the first ill Name he gives him is Drunkard proposing his great drinking as the chiefest of his Faults : And for these Reasons it is likely that when they came, he thought his usual mixture too weak, and not convenient for them.

QUEST. V.

Concerning those that invite many to a Supper.

AT my return from *Alexandria* all my Friends by turns treated me, inviting all such too as was any way acquainted, so that our Meetings were usually tumultuous, and suddenly dissolved ; which Disorders gave occasion to discourses concerning the inconveniences that attend such crowded Entertainments : But when

Onesicratus the Physician in his turn invited only the most familiar Acquaintance, and Men of the most agreeable Temper, I thought that what *Plato* says concerning the encrease of Cities might be applied to Entertainments; for there is a certain number which an Entertainment may receive, and still be an Entertainment, but if it exceeds that, so that by reason of the number there cannot be a mutual Conversation amongst all, if they cannot know nor partake of the same Jollity, it ceaseth to be such: For not as in a Camp, should we need Messengers there, or *Celestai* as in a Galley, but we our selves should immediately converse with one another: As in a Dance, so in an Entertainment the last Man should be plac'd within hearing of the first. As I was speaking my Grandfather *Lamprias* cried out, Then it seems there is need of Temperance not only in our Feasts, but also in our Invitations: For methinks there is even an excess in Kindness, when we pass by none of our Friends, but draw them all in, as to see a Sight or hear a Play: And I think 'tis not so great a disgrace for the Entertainer not to have Bread or Wine enough for his Guests, as not to have room enough: With which he ought always to be provided, not only for invited Guests but Strangers, and chance Visitants. For suppose he hath not Wine and Bread enough, it may be imputed either to the carelessness or dishonesty of his Servants; but the want of Room must be imputed to the Imprudence of the Inviter. *Hesiod* is very much admired for beginning thus,

A vast Chaos first was made;

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for 'twas necessary that there should be first a Place and Room provided for the Beings that were afterward to be produced; and not as my Son yesterday made an Entertainment suitable to *Anaxagoras*'s Opinion,

All Beings then together lay.

But suppose a Man hath Room and Provision enough, yet Company it self is to be avoided for its own sake, as hindring all Familiarity and Conversation; and 'tis more tolerable to let the Company have no Wine, than 'tis to exclude all Converse from a Feast: And therefore *Theophrastus* jocularly called the Barber's Shops Feasts without Wine, because those that sit there usually prattle and discourse: But those that invite a Crowd at once, deprive all of free Communication of Discourse, or rather make them divide into Cabals, so that two or three privately talk together, and neither know nor look on those that sit, as 'twere half a mile distant,

Some took this way to valiant Ajax Tent,

And some the other to Achilles went.

And therefore some rich Men are foolishly profuse, who build Rooms big enough for thirty Tables or more at once; for such a preparation certainly is for unsociable and unfriendly Entertainments, and such as are fit for a *Panegyriarch* rather than a *Sympoziarch* to preside over. But this may be pardoned in those, for Wealth would not be Wealth, if it would be really blind and imprisoned unless it had Witnesses; as Tragedies, Spectators: Let us entertain few and often, and make that a remedy against having a Crowd at once: For those that invite but seldom are forced to have all their Friends and all that upon any account they are acquainted with, together: But those that invite frequently, and but three or four, render their Entertainments like little Barks, light and nimble: Besides, the very reason, why we should have many Friends, teaches us to select some out of the number; for as when we are in want

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we do not call all together ; but those only that can best afford help in that particular case, when we would be advised, the wiser part ; when we are to have a Trial, the best Pleaders ; and when we are to go a Journey, those that can feed sparingly, and are at leisure : Thus to our Entertainments we should only call those that are at the present agreeable : Agreeable I mean, for Instance, to a Princes Entertainment : The Magistrates if they are his Friends, or chiefest of the City. To Marriage or Birth-day Feasts all their Kindred, and such as are under the protection of the same *Jupiter ὁμόγενος* : And to such Feasts and Merry-makings those are chiefly to be invited whose tempers are most suitable to those things. When we offer Sacrifice to one God we do not worship all the others that belong to the same Temple and Altar at the same time, but suppose we have three Bowls, out of the first we pour oblations to some ; out of the second to others, and out of the third to the rest : And none of the Gods take distaste ; and in this a Company of Friends may be likened to the Company of Gods, none takes distaste at the order of the Invitation, if it be prudently managed, and every one allowed a turn.

QUEST. VI.

What is the Reason that the same Room which at the beginning of Supper seems narrow, appears wide enough afterward?

After this it was presently askt, why the Room which at the beginning of Supper seemed too narrow for the guests was afterward wide enough, when the contrary is most likely, after they were filled with

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the Supper, some said the posture of our sitting was the Cause, for they sit, when they eat, with their full breadth to the Table, that they may command it with their right-hand, but after they have Supped they sit more side-ways, and make an acute Figure with their Bodies, and do not touch the place according to the Superficies, as I may so say, but the Line. Now as Cockal Bones do not take up as much room when they fall upon one end, as when they fall flat; so every one of us at the beginning sitting broadwise, and with a full Face to the Table, afterward changes the figure, and turn our depth not our breadth to the Board: Some attributed it to the Beds whereon we late, for those when prest retch; as straight Shooes after a little wearing have their pores widened, and grow fit for, sometimes too big for, the Foot. An old Man in the Company merrily said, that the same Feast had to every different Presidents and Directors, in the beginning, Hunger, that is not in the least skilled in ordering and disposing; but afterward *Bacchus*, whom all acknowledge to be the best orderer of an Army in the World: As therefore *Epaminondas*, when the unskilful Captains had led their Forces into narrow disadvantageous streights relieved the *Phalanx*, that was fallen foul on its self, and all in disorder, and brought it into good rank and file again, thus we in the beginning being like greedy Hounds confused and disordered by Hunger, the God (hence named *Διασθητής* and *Χορευτής*) settles us in a friendly and agreeable Order.

QUEST. VII.

Concerning those that are said to bewitch.

A Discourse happening at Supper concerning those that are said to bewitch, or have a bewitching Eye; most of the Company lookt upon it as a whim, and laugh'd at it: But *Metrius Florus*, who then gave us a Supper, said, that the strange events wonderfully confirm'd the report: and because we cannot give a reason for the thing, therefore to disbelieve the relation was absurd, since there are a thousand things which evidently are, the reasons of which we cannot readily assign: And in short he that requires every thing should be probable, destroys all wonder and admiration, and where the Cause is not obvious, there we begin to doubt, i. e. to Philosophise: So that they who disbelieve all wonderful relations do in some measure take away all Philosophy: The cause why any thing is so, reason must find out, but that a thing is so testimony is a sufficient evidence; and we have a thousand instances of this sort attested. We know that some men by looking upon young Children hurt them very much, their weak and soft temperature being wrought upon, and perverted. Whilst those that are strong and firm are not so liable to be wrought upon: And *Pbylarchus* tells us that the *Thibii*, the old inhabitants about *Pontus*, were destructive not only to little Children, but to some also of riper years, for those, upon whom they lookt, or breath'd, or to whom they spake, would languish and grow sick; and this, likely, those of other Countries perceiv'd who bought slaves there: But perhaps this is not so much to be wonder'd at, for in touching and handling there is some apparent principle and cause of the effect: And as when you mixt other Birds Wings with the Eagles, the Plumes waft, and

and suddenly consume, so there is no reason to the contrary, but that one Man's touch may be good and advantageous, and another's hurtful and destructive. But that some, by being barely lookt upon are extreamly prejudic'd is certain, though the Stories are disbeliev'd, because the reasons is hard to be given: True, said I, but methinks there is some small track to the cause of this effect, if you come to the *Effluviums* of Bodies; For Smell, Voice, Breath and the like, are *Effluviums* from Animal Bodies, and material parts that move the Senses, which are wrought upon by their impulse. Now 'tis very likely that such *Effluviums* must continually part from Animals, by reason of their heat and motion, for by that the Spirits are agitated, and the Body being struck by those, must continually send forth *Effluviums*: And 'tis probable that these pass cheifly through the Eye: For the sight being very vigorous and active together with the Spirit upon which it depends sends forth a strange fiery power, so that by it men act and suffer very much: and is alway proportionably pleas'd or displeas'd, according as the visible Objects are agreeable or not; Love that greatest and most violent passion of the Soul takes its beginning from the Eye: So that a Lover when he looks upon his Fair flows out, as 'twere, and seems to mix with her: And therefore why shoul'd any one, that believes Men can be affected, and prejudic'd by the sight, imagin that they cannot act, and hurt as well? For the mutual looks of mature Beauties, and that which comes from the Eye, whether light or a stream of Spirits, melts and dissolves the Lovers with a pleasing pain, which they call the *γλυκύπεια*, the Bitter-sweet of Love: for neither by touching, or hearing the voice of their beloved are they so much wounded and wrought upon, as by looking, and being lookt upon again: There is such a communication, such a flame rais'd by one glance, that those must be altogether unacquainted with Love that wonder

wonder at the *Median Naphta* that takes fire at a distance from the flame: For the glances of a fair one though at a great distance quickly kindle a fire in the Lovers breast. Besides every body knows the remedy for the Jaundice, if they look upon the Bird call'd, *Charadios*, they ate cur'd: For that Animal seems to be of that temperature and nature, as to receive and draw away the Disease that like a stream flows out through the Eyes; so that the *Charadios* will not look on one that hath the *Faundice*, he cannot endure it, but turns away his head, and shuts his Eyes: not envying (as some imagin) the Cure he performs, but being really hurted by the Effluviums of the Patient; And of all Diseases, soreness of the Eyes is the most infectious, so strong and vigorous is the sight, and so easily causes infirmities in another. Very right, said *Patrocleas*, and you reason well as to changes wrought upon the Body, but as to the Soul, which in some measure feels the power of Witch-craft, how by the Eye can any disturbance be given to that? Sir, I reply'd, Don't you consider, that the Soul when affected works upon the Body? Rage and Anger hurts Dogs Eyes, and often blinds them as they are fighting with wild Beasts: Sorrow, Coverousness, or Jealousie, makes us change Colour, and destroys the habit of the Body; and Envy more than any Passion, when fix'd in the Soul, fills the Body full of ill humours, and makes it pale and ugly, which Deformities good Painters in their Pictures of Envy endeavour to represent. Now, when Men thus perverted by Envy fix their Eyes upon another, which being nearest to the Soul easily draw the Venom to them, and send out as it were Poysoned Darts, 'tis no wonder in my mind, if he that is lookest upon is hurt: For thus the fighting of a Dog when angry is most dangerous, and then the seed of a Man is most prolific, when he embraces one that he loves; and in general the affections of

the mind strengthen, and invigorate the powers of the Body; And therefore people imagin that those Amulets that are preservative against Witch-craft, are likewise good and efficacious against Envy: the sight by the strangeness of the Spectacle being diverted, so that it cannot make so strong an impression upon the Patient. This, *Florus*, is what I can say, and pray Sir, accept it as my Club for this entertainment. Well, said *Soclarus*, but let us try whether the money be all good or no, for, in my mind, some of it seems Brass; for if we admit the general Report about these matters to be true, you know very well, that 'tis commonly suppos'd that some have Friends, Acquaintance, and even Fathers, that have such evil Eyes; so that the Mothers will not show their Children to them, nor for a long time suffer them to be lookt upon by such; And how can the effects wrought by these proceed from Envy. But what, for Gods sake, wilt thou say to those that are reported to bewitch themselves; for I am sure you have heard of such, or at least read these lines:

*Curls once on Eutil's head in order stood,
But when he view'd his Figure in a Flood,
He overlookt himself, and now they fall.*

For they say that this *Eutilidas* appearing very delicate and beautious to himself, was affected with that sight, and grew sick upon it, and lost his Beauty and his Health. Now, pray Sir, what reason can you find for these wonderful effects? At any other time I reply'd, I question not but I should give you full satisfaction. But now Sir, after such a large Pot as you have seen me take, I boldly affirm, That all passions which have been fixt in the Soul a long time raire ill humours in the Body, which by continuance growing strong enough to be, as it were, a new Nature, being excited by any intervening

Accident,

Accident, force Men, though unwilling, to their accustomed paſſions. Consider the timorous, they are afraid even of those things that preserve them. Consider the pettish, they are angry with their best and dearest Friends. Consider the amorous and lascivious in the height of their fury, they dare violate a Vestal; For custom is very powerful to draw the temper of the Body to any thing that is ſuitable to it; and he that is apt to fall, will ſtumble at every thing that lyes in his way. So that 'tis no wonder, that thoſe that have rais'd in themſelves an envious and bewitching habit, if according to the peculiarity of their paſſion, they are carried on to ſuitable effects, for when they are once mov'd, they do that which the Nature of the thing, not which their Will leads them to. For as a *Sphere* muſt neceſſarily move *Spherically*, and a *Cylinder* *Cylindrically*, according to the diſference of their Figures. Thus his diſpoſition makes an envious Man move enviously to all things; and 'tis likely they ſhould chiefly hurt their moſt familiar Acquaintance, and beſt beloved. And that fine fellow *Eutilidas* you mention'd, and the reſt that are ſaid to overlook themſelves, may be eaſily; and upon good rational grounds accounted for; For, according to *Hippocrates*, a good habit of Body, when at height is eaſily perverted, and bodies come to their full maturity do not ſtand at a ſtay there, but fall, and waſt down to the contry extream: And therefore when they are in very good plignt, and ſee themſelves look much better than they expected, they gaze and wonder; but then their body being nigh to change, and their habit declining into a worse condition, they overlook themſelves.

And this is chiefly done when the Effluvia of the Body are ſtopt and reflected by the Water, or any ſpecular Body; for whilſt they look upon thoſe things they muſt breath, ſo that the very ſame particles which would hurt others muſt hurt themſelves: And this perchance often

often happens to young Children, and the cause of their diseases is falsely attributed to those that look upon them; when I had done *Gaius Florus*' Son-in-Law said, then it seems you make no more reckoning nor account of *Democritus*' Images, than of those of *Aegina* or *Megara*; For he delivers, that the envious send out Images which are not altogether void of sense and force, but full of the disturbing and poisonous qualities of those from whom they come: Now these being mixt with these qualities, and remaining with, and abiding in, those persons that are overlookt, distract and injure them both in mind and body; for this I think is the meaning of that Philosopher, a man in his opinions and expressions admirable and Divine: Very true, said I, and I wonder that you did not observe that I took nothing from those Effluviums and Images but Life and Will; lest you should imagin that, now 'tis almost Midnight, I brought in Specters and wise and understanding Images to terrify and fright you; but in the morning, if you please we will talk of those things.

QUEST. VIII.

Why Homer calls the Apple-tree ἄγριαστον and Empedocles calls Apples ὑπέρφεσια.

AS we were at Supper in *Cheronea*, and had all sorts of Fruit at the Table, one of the Company chanc't to speak these Verses,

Σῦκα τε γλυκεῖ, καὶ μηλές ἀγριαστοί καὶ ἐλαιός τελεθώσι.

The Fig-Tree's sweet, the Apple-Trees that bear Fair Fruit, and Olives green through all the Year,

Upon this there arose a question, why the Poet calls

Apple-Trees particularly ἔγλαυκοφρπτς, bearing fair Fruit, Trypho the Physitian said, that this Epithite was given comparatively in respect of the Tree, because it being small, and no goodly Tree to look upon, bears fair and large Fruit: Somebody else said, that the particular excellences that are scattered amongst all other Fruits, are united in this alone: As to the touch 'tis like a Violet, it makes the Hand that toucheth it odorous, without defiling it, 'tis sweet to the taste, and to the smell and sight very pleasing, and therefore there is reason that it should be duly praised, as being that which congregates and allures all the Sences together; for this reason as we have said, these things are but indifferently prov'd to us: but whereas *Empedocles* has said, Verse,

Οὐρεὺς ὄψισθε οἴδη, καὶ ὑπερβλοῦσα μῆλα.

I guess it to be the Epithet of Pomegranets, because that at the end of Autumn, and when the heats begin to decrease, they ripen the food; for the Sun will not suffer the weak and thin moisture to thicken into a Consistence until the Air begin to wax colder; therefore says *Theophrastus*, this only Tree ripens its fruit best and soonest in the Shade; but in what fence, the Philosopher gives the Epithet of *Hyperflea* to that sort of Aples, I much question, since it was not his custom, for the elegancy of striving to adorn his Verses with varieties of Epithets, as with gay and florid colours. But in every verse giving some delucidation of the substance and vertue of the Subject upon which he treats, as when he calls the Body encircling the Soul, *Kthona Amphibrotēn*, as it were the Earth, Mortal on every side; as also when he calls the Air *Cloud-gathering*, and the Liver, *full of Blood*: Now having said these things my self, certain Grammarians affirm, that those Aples were called

led *Hyperflæa*, by reason of their vigor, and florid manner of growing; for to blossom and flourish after an extraordinary manner is by the Poets expressed by the word *Phloyein*; in which fence, *Antimachus* calls the City of *Cadmeans*, *Flourishing with Fruit* or *φλοιεσθεντος οπωρας*; as also *Eratus* when he speaks of the day, *Socius* calls the greeness of the Trees, and blossoming of the Fruit, by the name of *Phloon*.

Καὶ τὰ μὲν ἔργαστη, τὸν δὲ φλόον αἴλεος πάντα.

Nay there are some of the Greeks also, who Sacrifice to *Phloios Bacchus*. And therefore seeing the verdure and floridness chiefly recommends this Fruit, that Philosopher calls it *Hyperflæan*; but *Lamprias* our Grandfather, used to say that the word *ὑπέρ* did not only denote excess and vehemency, but external and supernal; thus we call the upper part of the door *Hyperthyron*, and the upper Dining-Room *Hyperoon*, and the Poet calls the outward parts of the victim the *Upper-flesh*, and the Entrals the *Inner-flesh*; let us see therefore, saith he, whether *Empedocles* did not make use of this Epithet in this Sense. Seeing that whereas other Fruits are encompassed with an outward Wind, and with certain Skins and Membrans, only the rind of the Pomegranate is a glutinous and fat Tunide, which contains the Seed, but that which is fit to be eaten, and lies without was properly called *Hyperflæum*.

QUEST. IX.

What is the reason that the Fig-tree, being it self of a very sharp and bitter taste bears so sweet Fruit?

This discourse ended, the next question was about Fig-trees; how so luscious and sweet fruit should come from so bitter a Tree. For its Leaf from its roughness is called θειόν : The wood of it is full of Sap, and as it burns sends forth a very biting Smoak, and the Ashes of it throughly burnt are so acrimonious, that they make a Lye extreamly deterfive : And, which is very strange, all other trees that bud and bear Fruit put forth Blossoms too ; but the Fig-tree never blossoms : and if (as some say) 'tis never thunder-struck, that like-wise may be attributed to the sharp juices and bad temper of the Stock ; for such things are as secure from Thunder as a Sea-Calf or Hyæna's Skin : Then said the Old-man, 'tis no wonder that all the sweetness being separated and employed in making the Fruit, that which is left should be bitter and unsavory : For as the Liver, all the Gall being gathered into its proper place, is it self very sweet ; so the Fig-tree having parted with its oyl and sweet particles to the Fruit, reserves no portiors for it self ; for that that tree hath some good juice I gather from what they say of Rue, which growing under a Fig-tree is sweeter than usual, and hath a smoother and more palatable Juice : as if it drew some sweet particles from the Tree which mollified its offensive and corroding qualities, unless perhaps on the contrary, the Fig-tree robbing it of its nourishment draws likewise some if its sharpness and bitterness away.

QUEST.

QUEST. X.

*What are those that are said to be τοι εἰδώλα καὶ κύμινον,
and why Homer calls Salt Divine?*

Florus when we were entertain'd at his House, put this question, what are those in the Proverb who are said to be τοι εἰδώλα καὶ κύμινον ; and Apollophanes the Grammian presently satisfied him, saying by that Proverb were meant intimate acquaintance, who could sup together on Salt and Cummin. Thence we proceeded to enquire how salt should come to be so much honoured as it is, for Homer plainly says,

And after that he strew'd his Salt Divine.

And Plato delivers that by Man's Laws, Salt is to be accounted most sacred ; and this difficulty was encreas'd by the Customs of the Egyptian Priests who professing Chastity, eat no Salt, n̄o not so much as in their Bread : For if it be Divine and Holy why should they avoid it ? Florus bid us not mind the Egyptians, but speak according to the Grecian Custom on the present Subject : But I replied, the Egyptians are not contrary to the Greeks in this matter ; for the profession of Purity and Chastity forbids getting Children, Laughter, Wine, and many other very commendable and lawful things, and perhaps such avoid Salt, as being according to some Mens opinions by its heat provocative, and apt to raise Lust : or they refuse it as the most pleasant of all Sawces, for indeed Salt may be called the Sawce of all Sawces, and therefore some call Salt χάρπες , because it makes food which is necessary for Lite to be relishing and pleasant : What then said Florus shall we say that Salt is termed Divine for that reason ? Indeed that is very considerable, for Men for the most part deify those common

things that are exceeding useful to their necessities and wants : as Water, Light, the Seasons of the Year, and the Earth they do not only think so to be Divine, but a very God. Now Salt is as useful as either of these, it being that which applies the Meat to the Body, and making it palatable and agreeable to the Appetite; but consider farther whether its power of preserving dead bodies from rotting a long time be not a Divine Property, and opposite to death ; since it preserves part, and will not suffer that which is mortal wholly to be destroy'd: But as the Soul which is our Diviner part, connects the Limbs of Animals, and keeps the composure from dissolution. Thus salt applyed to dead Bodies, and imitating the work of the Soul stops those parts that were falling to corruption, binds and confines them, and so makes them keep their Union and Agreement with one another: And therefore some of the *Stoicks* say, *That Swines flesh then deserves the Name of a Body, when the Soul like Salt spreads through it, keeps the parts from dissolution.* Besides, you know that we account Lightning to be Sacred and Divine, because the Bodies that are Thunderstruck, do not rot a long time; what wonder is it then, that the Antients call'd Salt as well as Lightning Divine, since it hath the same Property and power : I making no reply, *Philinus* subjoin'd, *Don't you think that that which is Generative, is to be esteemed Divine, seeing God is the Principle of all things?* And I assenting, He continued, Salt, in some Mens opinion, for instance the *Egyptians* you mentioned, is very operative that way, and those that breed Dogs, when they find their Bitches not apt to be hot, give them Salt and seasoned Flesh, to stir up their lazy, and awaken their sleeping Lechery and Vigor : Beside the Ships that carry Salt, breed abundance of Mice, the Females, as some imagin, conceiving without the help of the Males, only by licking the Salt : But 'tis most probable, that the Salt

Salt raifeth an itching in Animals, and so makes them Salacious and eager to couple : And perhaps for the same reason they call a surprizing and bewitching Beauty , such as is apt to move and entice ἀλμυρὸν καὶ θειόν Saltish : And I think the Poets had a respect to this Power generative of Salt in their Fable of *Venus*, springing from the Sea : and it may be farther observed, that they make all the Sea Gods very fruitful, and give them large Families : and beside there are no Land Animals so fruitful as the Sea , agreeable to which observation is that Verse of *Empedocles*,

Leading the Foolish race of fruitful Fish.

C c 4 Plutarch's

PLUTARCH'S SYMPOSIACS.

The Sixth Book.

Timothy the Son of Conon, Sossius Senecio, after a full Enjoyment of luxurious Champain : Diet being entertain'd by *Plato* in his Academy at a neat, homely, and (as *Ion* says) no surfeiting Feast ; such an one as is constantly attended with sound Sleep, and by reason of the calm and pleasant State the Body enjoys, rarely interrupted with Dreams and Apparitions ; the next day being sensible of the difference, said, that those that supp'd with *Plato*, were well treated even the day after the Feast. For such a temper of a Body, not overcharg'd, but expedite, and fitted for the ready execution of all its enterprizes, is without all doubt a great help for the more comfortable passing away of the day. But there is another benefit not inferior to the former, which does usually accrue to those that sup with *Plato*, namely the recollection of those points that were debated at the Table. For the remembrance of those pleasures which arise from Meat and Drink is ungentile, and short-liv'd withal ; and nothing but the remains of Yesterdays Smell : but the Subjects of Philosophical queries and discourses being always fresh, after they are imparted, are equally relish'd by all, as well by those that were

were absent, as by those that were present at them; insomuch that learned Men even now are as much partakers of Socrates's Feasts, as those who really supp'd with him. But if things pertaining to the Body had afforded any pleasure. *Xenophon* and *Plato* should have left us an account not of the discourse of the great variety of Dishes, Sauces and other costly Compositions that were prepared in the Houses of *Callias* and *Agatho*. Yet there is not the least mention made of any such things, tho' unquestionable they were as sumptuous as possible, but whatever things were treated of and learnedly discus'd by their guests, were left upon record, and transmitted to posterity, as Presidents, not only for discoursing at Table, but also for rememb'ring the things that were handled at such Meetings.

QUEST. I.

What is the reason why those that are Fasting are more thirsty than hungry?

I present you with this Sixth Book of Table Discourses, wherein the first thing that comes to be discussed, is an inquiry into the reason, why those that are Fasting are more inclinable to drink than to eat; for the assertion carries in it a repugnancy to the standing rules of Reason; forasmuch as the decayed stock of dry Nourishment, seems more naturally to call for its proper supplies. Whereupon I told the Company that of those things whereof our Bodies are Composed, either heat only, or however above all the rest, stands in continual need of such accessions; for the truth of which, this may be urged as a convincing Argument; neither Air, Water, nor Earth require any matter to feed upon, or devour whatsoever lies next them, but fire alone

alone doth. Hence it comes to pass that Youngmen, by reason of their greater share of natural Heat, have commonly greater Stomacs than old Men , whereas on the contrary old Men can endure Fasting much better, for this only reason, because their natural Heat is grown weaker and decay'd ; just as we see it fares with bloodless Animals, which by reason of the want of Heat , require very little Nourishment. Besides every one of us finds by Experience, that Bodily Exercises, Clamours, and what other actions by violent Motion occasion heat, commonly sharpen our Stomachs and get us a better Appetite : Now, as I take it, the most natural and principal nourishment of Heat is moisture, as it evidently appears from flames, which encrease by the pouring in of Oil, and from Ashes, which is of the driest things in nature, for after the humidity is consum'd by the Fire, the terrene and grosser parts remain without any moisture at all. Add to these, that fire separates and dissolves Bodies by extracting that moisture which should keep them close and compact. Therefore when we are fasting, the heat first of all forces the moisture out of the reliques of the nourishment that remains in the Body, and then pursuing the other humid parts, preys upon the natural moisture of the Flesh it self. Hence the Body like Clay growing dry wants Drink more than Meat ; till the heat receiving strength and vigour by our drinking, excites an Appetite for more substantial Food.

QUEST. II.

Whether want of nourishment causeth Hunger and Thirst, or the change in the Figures of the Pores?

After these things were spoke, *Philo* the Physician started the first question, asserting that thirst did not arise from the want of nourishment, but from the different transfiguration of certain Pores. For, says he, this may be made evident; partly from what we see happens to those that thirst in the Night, who, if sleep chance to steal upon them, though they did not drink before, are yet rid of their thirst: Partly from Persons in a Fever, who, as soon as the disease abates, or is remov'd, thirst no more. Nay, a great many Men, after they have bath'd or vomited, perceive presently that their thirst is gone: Yet none of these add any thing to their former moisture; but only the transfiguration of the Pores causeth a new order and disposition. And this is more evident in hunger, for many sick Persons, at the same time when they have the greatest need of Meat, have no Stomach. Others, after they have fill'd their Bellies, have the same Stomacs, and their Appetites are rather increas'd than abated; there are a great many besides, who loath all sort of diet, yet by taking of a pickl'd Olive or Caper, recover and confirm their lost Appetites. Which doth clearly evince that hunger proceeds from some change in the Pores, and not from any want of Sustinance, for as much as such kind of Food lessens the defect by adding Food, but increases the hunger, and the pleasing relish and poinancy of such Pickles, by binding and straitning the Mouth of the Ventricle, and again by opening and loosening of it, beget in it a convenient disposition to receive meat, which we call by the Name of appetite:

tite : I must confess this discourse seem'd to carry in it some shadow of reason and probability ; but in the main it is directly repugnant to the chief end of Nature, to which Appetite directs every Animal ; for that makes it desire a supply of what they stand in need of, and avoid a defect of their proper Food : Now that which principally distinguishes an animate Creature from an inanimate : I say, to deny that that conduces to the preservation and duration of such a Creature (thus nature has bestowed Eyes, and other congenite Instruments upon our Bodies, for their safeguard;) but on the contrary, to suppose that such an Appetite arises from the greater or lesser Transfiguration of the Pores, is the Assertion of such as have no regard at all for Nature. Besides 'tis absurd to think that a Body, through the want of natural heat, should be chill'd, and not in like manner hunger and thirst, through the want of natural moisture and nourishment. And yet this is more absurd, that Nature, when overcharg'd, shoud desire to disburden her self, and yet should require supplies, not forc'd thereunto by indigence, but another I know not what, alteration. Moreover these needs and supplies in relation to Animals, have some resemblance to those we see in Husbandry : There are a great many like qualities, like provisions on both sides. For in a drought we water our grounds, and in case of excessive heat, we frequently make us of moderate coolers ; and when our Fruits are too cold, we endeavour to preserve and cherish, by covering and making Fences about them. And for such things as are out of the reach of Human Power, we implore the assistance of the Gods, that is to send us softning Dews, and Sun-shines qualifyed with moderate Winds, that so nature being always desirous of a due mixture, may have her wants suply'd. And for this reason I presume it was, that nourishment is called $\tau\epsilon\varphi\eta$ from $\tau\omega$ $\nu\varphi\eta$ because

it preserves Nature. Now Nature is preserv'd in Plants, which are destitute of sense, by the favourable influence of the circumambient Air (as *Empedocles* says) moistning them in such a Measure, as is most agreeable to their nature. But as for us Men, our appetites prompt us on to the chase and pursuance of whatever is wanting to our natural temperament. But now let us pass to the examination of the truth of those arguments that seem to favour the contrary opinion. And for the first, I suppose that those meats that are palatable, and of a quick and sharp taste, do not beget in us an appetite, but rather bite and fret those parts that receive the nourishment, as we find that scratching of Soares causes itching. And supposing we should grant, that this affection or disposition is that very thing which we call the Appetite, 'tis probable, that by the operation of such kind of food as these, the nourishment may be made small, and so much of it as is convenient for nature severed from the rest, so that the indigency proceeds not from the transmutation, but from the evacuation and purgation of the Pores; for sharp, tart and salt things grate the inward matter, and by dispersing of it, causes digestion, so that by the concoctions of the old, there may arise an appetite for new nourishment. Nor does the Cessation of thirst spring from the different position of the Pores, but from a new supply of moisture receiv'd into the flesh, and convey'd from thence to them also. And vomiting, by throwing off whatever is disagreeable to nature, puts her in a capacity of enjoying what is most suitable for her. For thirst does not call for a superfluity of moisture, but only for so much as sufficeth Nature. And therefore, tho a Man hath plenty of disagreeable and unnatural moisture, yet he wants still, for that stops the course of the natural, which Nature is desirous of, and hinders a due mixture and temperament, till it be cast out, and the Pores receive what is most proper and convenient for them.

them. Moreover, a Fever forces all the moisture downward, and leaving the middle parts in a Flame, all retires to the lower, and there is shut up, and forcibly detain'd. And therefore it is usual with a great many to vomit, by reason of the density of the inward parts, squeezing out the moisture, and likewise to thirst, by reason the poor and dry state the rest of the body is in. But after the violence of the distemper is once abated, and the raging heat hath left the middle parts, the moisture begins to disperse it self again, and according to its natural motion, by a speedy conveyance into all the parts, it refreshes the intrals, softens and makes tender the dry and parched Flesh. Very often also it causes Sweat, and then the defect which occasion'd thirst, ceases; for the moisture leaving that part of the Body, wherein it was forcibly detain'd, and out of which it hardly made an escape, retires to the place, where it is wanted. For as it fares with a Garden, wherein there is a large Well, if no body draw thereof and water it, the Herbs must needs wither and die, so it fares with a body; if all the moisture be contracted into one part, 'tis no wonder if the rest be in want and dry, till it is diffus'd again over the other limbs. Just so it happens to persons in a Fever, after the heat of the Disease is over, and likewise to those who go to sleep thirsty: for in these, sleep draws the moisture out of the middle parts, and equally distributes it amongst the rest, satisfying them all. But I pray what kind of transfiguration of the Pores is this, which causes hunger and thirst, for my part I know no other distinction of the Pores, but in respect of their number, or that some of them are shut, others open. As for those that are shut, they can neither receive meat nor drink, and as for those that are open, they make an empty space, which is nothing but a want of that which Nature requires. Thus Sir, when Men dye Cloath, the Liquor in which they dip it, hath very sharp and abstersive particles; which consuming

ing and scouring off all the matter that fill'd the Pores, make the Cloath more apt to receive the Dye, because its Pores are empty, and want something to fill them up.

QUEST. III.

What is the Reason that Hunger is allay'd by Drinking, but Thirst increased by Eating?

AFTER we had gone thus far, the Master of the Feast told the Company, that the former points were reasonably well discussed, and waving at present the Discourse concerning the evacuation and repletion of the Pores, requested us to fall upon another question, that is, how it comes to pass, that hunger is staid by drinking, when on the contrary thirst is more violent after eating. Those that assign the reason to be in the Pores, seem with a great deal of ease and probability, though not with so much truth, to explain the thing. For seeing the Pores in all Bodies of different sorts and sizes, the more capacious receive both dry and humid Nourishment, the lesser take in Drink, not Meat, but the vacuity of the former causes hunger, of the latter thirst; hence it is that Men that thirst after they have eat, are never the better, the Pores by reason of their straitness denying admittance to grosser Nourishment, and the want of suitable supply still remaining. But after hungry Men have drunk, the moisture enters the greater Pores, fills the empty Spaces, and in part affwages the violence of the hunger. Of this effect, said I, I do not in the least doubt, but I do not approve of the Reason they give for it. For, if any one should admit these Pores (which some are so unreasonably fond of) to be in the Flesh, he must needs make it a very soft, loose, slabby substance. And that the same parts do not receive the Meat and Drink, but that they run through different Canals and Strainers in them, seems to me to be a very strange and unaccountable Opinion. For

For the moisture mixing with the dry Food, and by the assistances of the natural Heat and Spirits, cuts the Nourishment far smaller than any Cleaver or Chopping Knife, to the end, that every part of it might be exactly fitted to each part of the Body, not applied as they would have it, to little Vessels and Pores, but united to, and concorporated with, the whole ſubſtance. And unlesſ the thing were explained after this manner, the hardest knot in the question would ſtill remain unſolved. For a Man that has a Thirſt upon him, ſuppoſing he Eats and doth not Drink, is ſo far from quenching, that he does highly encreafe it. This point is not touched yet. But mark, ſaid I, whether the poſitions on my ſide be clear and evident, or no; in the firſt place, we take it for granted, that the moisture is wasted and deſtroyed by heat, that the drier parts of the Nourishment qualified and ſoftned by moisture, are diſſufed and fly away in vapors. Secondly, we muſt by no means ſuppoſe that all hunger is a total privation of dry, and thirſt of humid nutriment, but only a moderate one, and ſuch as is ſufficient to cauſe the one or the other; for whoeuer are wholly depriv'd of either of theſe, they neither hunger nor thirſt, but die iſtantly. These things being laid down as a foundation, it will be no hard matter to find out the cauſe; for thirſt is encreaſed by eating, for this reaſon, because that Meat by its natural ſiccitý contracts and deſtroyſ all that ſmall quantity of moisture, which remained ſcattered here and there through the Body; just as we ſee it happens in things obviouſ to our Senses; the Earth, Duff and the like, preſently ſuck in the moisture that is mixed with them: Now on the con‐trary, drink muſt of neceſſity affwage hunger, for the moisture watering, and diſſuſing it ſelf through the dry and parch'd reliques of the Meat we eat laſt, by turning them into thin Juices, conveys them through the whole Body, and ſuccors the indigent parts. And therefore

with

with very good reason *Erostratus* called moisture the Vehicle of the Meat; for as soon as this is mixed with things, which by reason of their dryness, or some other quality, are slow and heavy, it raises them up and carries them aloft: Moreover several Men, when they have drunk nothing at all, but only washed themselves, all on a sudden are freed from a very violent hunger, because the extrinsic moisture entering the Pores, makes the Meat within more succulent, and of a more nourishing Nature, so that the heat and fury of the hunger declines and abates, and therefore a great many of those who have a mind to starve themselves to Death, live a long time only by drinking Water, that is as long as the siccitie does not quite consume whatever may be united to, and nourish the Body.

QUEST. IV.

What is the reason that a Bucket of Water drawn out of a Well, if it stand all Night in the Air, that is, in the Well, is more cold in the Morning than the rest of the Water?

ONE of the Strangers at the Table, who took wonderful great delight in drinking of cold Water, had some brought to him by the Servants, cooled after this manner, they had hung in the Well, a Bucket full of the same Water, so that it could not touch the fides of the Well, and there let it remain all Night: The next day when it was brought to Table, 'twas colder than the Water that was new drawn. Now this Gentleman was an indifferent good Scholar, and therefore told the Company he had learned this from *Aristotle*, who gives the Reason of it. The reason which he assigns was this. All Water, when it hath been once

hot, is afterwards more cold ; as that which is prepared for Kings, when it hath boyled a good while upon the Fire, 'tis afterwards put into a Vessel set round with Snow and so made colder, just as we find our Bodies more cool after we have bath'd : Because the Body, after a short relaxation from heat, is rarified and more porose, and therefore so much the more fitter to receive a larger quantity of Air, which causes the alteration. Therefore the Water when 'tis drawn out of the Well, being first warmed in the Air, grows presently cold. Whereupon we begun to commend the Man very highly for his happy Memory, but we called in Question the pretended Reason. For if the Air wherein the Vessel hangs be cold, how I pray does it heat the Water ? If hot, how does it afterwards make it cold ? For 'tis absurd to say, that the same thing is effected by the same thing with contrary qualities, no difference at all intervening. While the Gentleman held his peace, as not knowing what to say : There's no cause, said I, that we should raise any scruple concerning the nature of the Air ; for as much as we are ascertained by Sence that it is cold, especially in the bottom of a Well ; and therefore we can never imagin that it should make the Water hot. But I should rather judge this to be the reason. The cold Air, though it cannot cool the great quantity of Water which is in the Well, yet each part of it separate from the whole, it can easily cool ?

QUEST. V.

What is the Reason that Pebble Stones and Leaden Bullets, thrown into the Water, make it more cold ?

I Suppose you may remember that what Aristotle says in his *Problems* of little Stones and Pieces of Iron, how it hath been observed by some.

That

That being thrown into the Water, they temper and cool it, this is no more than barely asserted by him ; but we will go further and enquire into the reason of it ; the discovery of which will be a matter of difficulty. Yes, says I, it will so ; and it is much if we hit upon it. For do but consider ; First of all, do not you suppose that the Air which comes in from without, cools the Water, but now Air has a great deal more Power and Force, when it beats against Stones and pieces of Iron, for they do not like Brazen and Earthen Vessels, suffer it to pass through, but by reason of their solid Bulk, beat it back, and reflect it into the Water, so that upon all parts the cold works very strongly. And hence it comes to pass, that Rivers in the Winter are colder than the Sea, because the cold Air has a Power over them, which by reason of its depth it has not over the Sea, where 'tis scattered without any reflection. But 'tis probable, that for another reason, thinner Waters may be made colder by the Air than thicker, because they are not so strong to resist its force. Now Whetstones and Pebbles make the Water thinner, by drawing to them all the mud and other grosser Substances that be mixed with it, that so by taking the strength from it, it may the more easily be wrought upon by the cold. But besides, Lead is naturally cold, as that which being dissolved in Vinegar, makes the coldest of all Poisons, called White Lead ; and Stones, by reason of their density, raise cold in the bottom of the Water. For every Stone is nothing else but a congealed lump of frozen Earth, though some more or less than others ; and therefore 'tis no absurdity to say, That Stones and Lead by reflecting the Air, increase the coldness of the Water.

QUEST. VI.

What is the Reason that Men preserve Snow by covering it with Chaff and Cloaths?

Then the Stranger, after he hath made a little pause, said, Men in Love, are ambitious to be in Company with their Sweet-hearts, when that is denied them, they desire at least to talk of them. This is my case in relation to Snow; which because I cannot have it at present: I am desirous to learn the reason why it is commonly preserved by the hottest things; for when covered with Chaff and Cloath that has never been at the Fullers, 'tis preserved a long time. Now 'tis strange that the coldest things should be preserved by the hottest. Yes, says I, 'tis a very strange thing, if true. But 'tis not so: But we couzen our selves by presently concluding a thing to be hot, if it have a faculty of causing heat. When yet we see that the same Garment causes heat in Winter and cold in Summer. —

Thus the Nurse in the Tragedy:

*In Garments thin doth Niobe's Children fold
And sometimes beats and sometimes cools the Babes.*

The Germans indeed make use of Cloaths only against the cold, the Ethiopians only against the heat; but they are useful to us upon both accounts. Why therefore should we rather say the Cloaths are hot, because they cause heat, than cold, because they cause cold? Nay, if we must be tryed by Sense, 'twill be found, that they are more cold than hot. For at the first putting on of a Coat it is cold, and so our Bed when we lie down; but afterwards they grow hot with the heat of our Bodies; because they both keep in the heat, and keep

keep out the cold. Indeed, Feeverish Persons and others that have a violent heat upon them, often change their Cloaths, because they perceive that fresh ones at the first putting on, are much colder, but within a very little time their Bodies make them as hot as the other, in like manner, as a Garment heated makes us hot, so a covering cooled keeps Snow cold. Now that which causes this cold, is the continual Emanations of a subtil Spirit the Snow has in it, which Spirir, as long as it remains in the Snow, keeps it compact and close; but after once 'tis gone, the Snow melts and dissolves into Water, and instantly looses its whiteness, occasioned by a mixture of this Spirit with a frothy moisture. Therefore at the same time, by the help of these Cloaths, the cold is kept in, and the external Air is shut out, least it should thaw the concrete Body of the Snow. The reason why they make use of Cloath that has not yet been at the Fullers, is, because that in such Cloath the Hair and course Flocks keep it off from pressing too hard upon the Snow, and bruising it; so Chaff lying lightly upon it, does not dissolve the Body of the Snow, besides the Chaff lies close and shuts out the warm Air; and keeps in the natural cold of the Snow. Now that Snow melts by the evaporating of this Spirit, we are ascertained by Sence; for when Snow melts, it raises a vapour.

QUEST. VII.

Whether Wine ought to be strained or no?

Nicerus a Citizen of ours was lately come from School, after he had spent some time under the discipline of an excellent Philosopher, but had only learned those

Faults that casually stole upon his Master, *viz.* How to be troublous to those with whom he conversed, imitating his freedom of Speech, and carping at whatever, upon any occasion chanced to be spoke in Company. And therefore when we were at Supper one time at *Aristio's*, not content to assume to himself a liberty to rail at all the rest of the preparations, as too profuse and extravagant, he had a picque at the Wine too, and said that it ought not to be brought to Table strained, but observing *Hesiod's Rule* we ought to drink it new out of the Vessel. Moreover he added, that this way of purging of Wine takes the strength from it, and robs it of its natural heat, which by being poured out of one Vessel into another, evaporates and dies: Besides he would needs perswade us, that it shewed too much of a vain Curiosity, Effeminacy and Luxury to convert what is wholesom into what is Palatable. For as the riotous, not the temperate, use to cut Cocks and geld Pigs to make their Flesh tender and delicious even against Nature; just so (if we may use) a Metaphor, says he, those that strain Wine, geld and emasculate it, whilst their squeamish Stomachs will neither suffer them to drink pure Wine, nor their intemperance to drink moderately, therefore they make use of this expedient, to the end that it may render the desire they have of drinking plentifully more excusable; and therefore they take all the strength from the Wine, leaving the palatableness still: As we use to deal with those, with whose Constitution cold water does not agree; to warm it for them. For they certainly take off all the strength from the Wine, by straining of it. And this is a great Argument, that the Wine deads, grows flat and looses its vertue, because 'tis separated from the Lee, as from its Root and Stock; for the ancients, for very good reason, called Wine-Lee, as we use to signifie a Man by his Head or Soul as the principal part of him. So in

in Greek, Grape-gatherers are said τρυλᾶν, the word being derived from τρύξ, which signifies Lees; and Homer in one place calls the Fruit of the Vine οἰνέψιον. but the Wine it self high-coloured and red, not pale and yellow, such as *Aristio* gives us to Supper, after all the goodness is purged out of it. Then *Aristio* smiling presently replied, Sir, the Wine I bring to Table does not look so pale and liveless as you would have it; but it only appears in the Cup to be mild and well qualified: But for your part, you would glut your self with night Wine, which raises melancholy Vapours, and upon this account you cry out against purgation, which by carrying off whatever might cause Melancholy, loads Mens Stomachs, makes them Drunk or Sick, makes it mild and pleasant to those that drink it, such as *Heroes* (as *Homer* tells us) were formerly wont to drink; for it was not high-coloured Wine which he called αἴσωπα, but clear and transparent, as may be made manifest from hence, in that when a little before he was speaking of Brass and called it εὐηνόες νάες χαλκὸν, yet for all this he did not call it αἴσωπα: Theretore like as the wise *Anacharsis* discommending some things that the Grecians enjoyed, commended their Coals because they leave the Smoak without Doors, and bring the Fire into the House. So you judicious Men might haye blamed me for some other reason than this. But what hurt I pray have I done to the Wine, by taking from it a turbulent and noisom quality, and giving it a better taste, though a paler colour. Nor have I brought you Wine to the Table, which like a Sword hath lost its Edge and vigorous Relish, but such as is only purged of its dregs and filth. But you'll say that Wine not strain'd hath a great deal more strength. Why so my Friend, one that is frantic and distracted has more strength than a Man in his Wits; but when by the help of *Hellebore*, or some other fit Diet, he is come to himself, that Rage and Frenzie leaves

him and quite vanisheth, and the true use of his Reason and Health of Body presently comes into its place. In like manner purging of Wine takes from it all the strength which inflames and injures the Mind, and gives it instead thereof a mild and wholesom Temper; and I think there's a great deal of difference between Gawdiness and Cleanliness. For Women while they Paint, perfume and adorn themselves with Jewels and purple Robes, are accounted gawdy and profuse; yet no Body will find fault with them for washing their Faces, anointing themselves or plaiting their Hair. *Homer* very neatly expresses the difference of these two Habits, where he brings in *Juno* dressing herself.

*With sweet Ambrosia first she wash'd her Skin,
And after did anoint her self with Oil.*

So far was allowable, being no more than a careful Cleanliness. But when she comes to call for her golden Buttons, her curiously wrought Ear-rings, and last of all puts on her bewitching Girdle; this appears to be an extravagant and idle Curiosity, and betrays too much of Wantonnes, which by no means becomes a married Woman: Just so they that sophisticate Wine by mixing it with Aloes, Cinnamon or Saffron, bring it to the Table like a gorgeous apparell'd Woman, and there prostitute it. But those that only take from it what is nasty, and no way profitable, do only purge it and improve it by their Labour. Otherwise you may find fault with all things whatsoever as vain and extravagant, beginning at the House you live in: As first you may say, why is it plastered? Why does it open, especially on that side, where it may have the best convenience for receiving the purest Air, and for the benefit of the Evening Sun? What's the reason that our Cups are washed and made so clean that they shine and look bright? Now if a Cup ought to have nothing that's nasty or loathsome in it, ought

ought that which is drunk out of the Cup to be full of Dregs and Filth? What need is there for mentioning any thing else? The making Corn into Bread is a continual Cleansing; and yet what a great ado there is before 'tis effected? There is not only threshing, winnowing, sifting and separating the Bran, but there must be kneeding the Dough to soften all parts alike, and a continual cleansing and working of the Mass till all the parts become edible alike. What absurdities is it then by straining to separate the Lee, as it were the filth of the Wine, especially since the cleansing is no chargeable nor painful Operation.

QUEST. VIII.

What is the cause of Bulimy, or the greedy Disease?

There is a certain Sacrifice of very antient Institution which the chief Magistrate, or Archon, performs always in the Common-Hall, and every private Person in his own House. 'Tis called the driving out of *Bulimy*; for they whip out of doors with a Bunch of Willow-Rods, some one of their Servants repeating these words, Get out of doors *Bulimy*; and enter Riches and Health: Therefore in my Year there were a great concourse of People present at the Sacrifice, and after all the Rites and Ceremonies of the Sacrifice were over, when we had seated our selves again at the Table; there was an Enquiry made first of all into the signification of the Word *Bulimy*, then into the meaning of the words which are repeated, when the Servant is turned out of Doors; but the principal Dispute was concerning the nature of it and all its Circumstances. First, as for the word *Bulimy* it was agreed upon by all, to denote a great and public Famine, especially amongst us who use the

Æoly Dialect putting π for β : For it was not called by the Ancients *Bulimie* but *Pulimie*, that is *Polylimie*, much hunger. We concluded that it was not the same with the Disease called *Bubrostis*, by an Argument fetch'd out of *Metrodorus's Ionies*. For the said *Metrodorus* informs us that the *Smyrneans*, who were the old *Æoles*, Sacrificed to *Bubrostis* a black Bull, cut into pieces with the Skin on, and so burnt it. Now forasmuch as every Species of Hunger resembles a Disease, but more particularly *Bulimie*, which is occasioned by an unnatural disposition of the Body, these two differ as Riches and Poverty, Health and Sickness. But as the word *Nauseate* first took its name from Men fainting (*in navi*) or at Sea, and afterwards Custom prevailed so far, that the word was applied to all Persons that were any way in like sort affected; so the word *Bulimie* rising at first from hence, was at last extended to a more large and comprehensive signification. What has been hitherto said, was a general Club of the Opinions of all those that were at Table, but after we began to enquire after the cause of this Disease, the first thing that puzzled us, was to find out the reason why *Bulimie* seizes upon those that travel in the Snow: As *Brutus* one time marching from *Dyrrachium* to *Apollonia* in a deep Snow, was endanger'd of his Life by *Bulimie*, whilst none of those that carried the Provision for the Army followed him; just when the Man was ready to faint and die, some of his Souldiers were forced to run to the Walls of the Enemies City, and beg a piece of Bread of the Sentinels, by the eating of which he was presently refreshed, for which cause after *Brutus* had made himself Master of the City, he treated all the Inhabitants very mercifully. Asses and Horses are frequently troubled with *Bulimie*, especially when they are loaden with dry Figs and Apples, and which is yet more strange, of all Things that are eaten, Bread chiefly refreshes not only Men but Beasts; so that by taking

taking a little quantity of Bread, they regain their strength and go forward on their Journey. After all were silent, I (who had observ'd that dull Fellows, and those of a less piercing Judgment, were satisfied with, and did acquiesce in the Reasons the Ancients gave for *Bulimie* ; but to Men of Ingenuity and Industry, they only pointed out the way to a more clear discovery of the truth of the businels) mention'd *Aristotles Opinions*, who says, that extream cold without, causes extream Heat and Consumption within, which if it fall into the Legs, it makes them lazy and heavy ; but if it come to the Fountain of Motion and Respiration, it occasions faintings and weakness. When I had said that some of the Company opposed it, others held with me. At length says *Soclarus* I like the beginning of this reason very well ; for the Bodies of Travellers in a great Snow must of necessity be surrounded and condensed with Cold ; but that from the heat within there should arise such a Consumption, as invades the principle of Respiration, I can no way imagin. I rather think, says he, that abundance of heat penn'd up in the Body, consumes the Nourishment, and that failing, the Fire as 'twere goes out. Here it comes to pass that Men troubled with this *Bulimie*, when they are ready to starve with Hunger, if they eat never so little Mear, they are presently refresh'd : The reason is, because Meat digested is like fuel for the Heat to feed upon. But *Cleomenes* the Physician would have the word *λιπες*, which signifies hunger, to be added to the making up of the word *βελυθ*, but not as it signifies hunger ; as *μνων*, which signifies to drink, is added to *καταπενειν* and *κινησιν*, which signifies to incline to *ογανηπτειν*. Nor is *Bulimie* as it seems to be a kind of Hunger, but a fault in the Stomach, which together with Hunger causes a faintness. Therefore as things that have a good smell recal the Spirits of those that are almost overcome with a *Bulimie* ; not that they have any

any need of Meat (for the least piece of it restores them their strength) but Bread calls back their vigour and languishing Spirits. Now that *Bulimie* is not Hunger but a Faintness, is manifest from labouring Beasts, which are seized with it very often through the smell of dry Figs and Apples; for a smell does not cause any want of Food, but rather a pain and agitation in the Stomach. These things seemed to be reasonably well urg'd in the defence of the contrary Opinion, and that it was possible enough to maintain that *Bulimie* ariseth not from a Condensation, but rare Faction of the Stomach; for the Spirit which flows from the Snow, is nothing but the pure Air of the concrete substance, and the most subtle part of the matter, endued with a vertue of cutting and dividing not only the Flesh, but also Silver and Brazen Vessels; for we see that these are not able to keep in the Snow, for it dissolves and evaporates, and glazes over the outmost superficies of the Vessels with a thin dew, not unlike to Ice, which this Spirit leaves as it secretly passes through the Pores. Therefore this piercing Spirit like a Flame, seizing upon those that travel in Snow, seems to burn their outsides, and like Fire to enter and penetrate the Flesh. Hence it is that the Flesh is more rarified, and the Heat is extinguished by the cold Spirit which lies upon the superficies of the Body, therefore the Body evaporates a dewy thin sweat which melts away and decays the strength. Now if a Man should sit still at such a time, there would not much heat fly out of his Body: But when the motion of the Body doth quickly heat the Nourishment, and that heat bursts through the thin Skin, there must necessarily be a great loss of strength. Now we know by experience that Cold hath a vertue not only to condense but also to loosen Bodies, for in extream cold Winters, pieces of Lead are found to sweat. And when we see that a *Bulimie* happens, where there's no hunger, we may conclude that at that time

time the Body is rather in a fluid than condens'd State. The reasons that Bodies are rarified in *Winter*, is because of the subtility of the Spirit; especially when the moving and tiring of the Body causes the heat to fly out, which as soon as 'tis subtilized and agitated, flies apace and spreads it self through the whole Body. Lastly, 'tis very possible, that Apples and dry Figs exhale some such thing as this, which rarifies and attenuates the heat of the Beasts: For some things have a natural tendency, as well to weaken, as to refresh some Creatures.

QUEST. IX.

Why does Homer appropriate a certain peculiar Epithite to each particular liquid, and call Oyl barely liquid?

TWas the Subject once of a Discourse, why, when there are several sorts of liquids, the Poet should give every one of them a peculiar Epithete, calling Milk white, Honey yellow, Wine red; and yet for all this bestow no other upon Oyl, but what it hath in common with all other Liquids. To this 'twas answer'd, That as that is said to be most sweet, which is perfectly sweet, and to be most white which is perfectly white (I mean here by perfectly, that which hath nothing of a contrary quality mixed with it) so that ought to be called perfectly humid, whereof never a part is dry: But this is proper to Oyl. For first of all, its smoothness shows the evenness of its parts, for touch it where you please, 'tis all alike: Besides you may see your Face in it as perfectly as in a Looking-glass; for there is nothing rough in it to hinder the reflection, but by reason of its humidity, from every part of it, it reflects to the Eyes, the least particle of Light. As on the contrary, Milk of all other Liquids does not return our Images,

because

because it hath too many terrene and gross parts mixed with it: Again, Oyl, of all other Liquids, makes the least noise when moved; for it is perfectly humid. Other Liquids when they are moved or poured out, their hard and grosser parts fall and dash one against another, and so make a noise, by reason of their roughness. Moreover, Oyl alone is pure and unmixed: For 'tis of all other Liquids most compact; nor has it any empty Spaces and Pores between the dry and earthy parts, to receive what chances to fall upon it: Besides, because of the similitude of parts, 'tis closely joined together and unfit to be joined to any thing else. When Oyl froths, it does not let any wind in, by reason of the contiguity and subtily of its parts: And this is also the cause why fire is nourished by it: For Fire feeds upon nothing but what is moist, for nothing is combustible but what is so; for when the Fire is kindled, the Air turns to smoak, and the terrene and grosser parts remain in the Ashes: Fire only preys upon moisture, which is its natural Nourishment. Indeed, Water, Wine and other Liquors, having of abundance of earthly and heavy parts in them, by their fall, part, and by their roughness and weight, smoother and extinguish it: But Oyl, because purely liquid, by reason of its subtily, is overcome by the fire, and so changed into Flame. 'Tis the greatest Argument that can be of its humidity, that the least quantity of it spreads it self a great way; for so small a drop of Honey, Water or any other Liquid, does not extend it self so far; but very often, by reason of the dry mixt parts, is presently wasted. Oyl, because 'tis ductile and soft, Men are wont to make use of it for anointing their Bodies, for it runs along and spreads it self through all the parts, and sticks so firmly to them, that 'tis not easily wash'd off. We find by experience, that a Garment wet with Water is presently dried again; but 'tis no easie matter to wash out the spots and stains of Oyl: For it enters deep,

deep, because of its most subtle and humid nature : Hence 'tis, that *Aristotle* says, That the drops of diluted Wine, are the hardest to be got out of Cloaths, because they are more subtle, and run further into the Pores of the Cloath.

QUEST. X.

What is the reason that Flesh of Sacrificed Beasts, after they have hung a while upon a Fig-tree, are more tender than before ?

AT Supper we were commending *Aristio*'s Cook, who, amongst other Dishes that he had drest very curiously, brought a Cock to Table just kill'd as a Sacrifice to *Hercules*, so tender as though it had been killed a day or two before. When *Aristio* told us that that was no wonder, seeing such a thing might very easily be done, if the Cock, as soon as he was killed, was hung upon a Fig-tree, we begun to enquire into the Reason of what he asserted. Indeed I must confess that our Eye assures us, that a Fig-tree sends out a fierce and strong Spirit ; which is yet more evident, from what we heard said of Bulls ; That is, a Bull after he is tyed to a Fig-tree, though never so mad before, grows presently tame, and will suffer you to touch him, and on a suddain all his Rage and Fury cools and dies. But the chiefeſt cause that works this change, is the ſharpe acrimonious quality of the Tree. For this Tree of all others is the fulleſt of Sap, and ſo are its Figs, Wood and Bark ; and hence it comes to paſſ, that the smoak of Fig-wood is moſt offeſſive to the Eyes ; and when 'tis burned, its Aſhes make the beſt Lee to ſcour withal. But all theſe Effects proceed from Heat. Now there are ſome that ſay, when the Sap of this Tree thrown into Milk, curds it, that this effect does not arife from the irregular

Figures

Figures of the parts of the Milk, which joyn in one Frame, the smooth and globose parts being squeezed out; but that by its heat it loosens the unstable and watry parts of the Liquid Body. Now this is an Argument of the unprofitableness of the Sap of this Tree, that though it be very sweet, yet it makes the worst Liquor in the World. Nor does that which is smooth proceed from those hooked parts, but that which is cold and raw is contracted by heat. And this may be made evident from Salt, which is hot, and an Enemy to cold: To it, above all other things, Nature has given a dissolving faculty; therefore the Fig-tree sends forth an hot and sharp Spirit, which cuts and boils the flesh of the Bird. The very same thing may be effected, by placing the Flesh upon an heap of Corn or near Nitre, the heat will produce the same that the Fig-tree did. Now it may be made manifest, that Wheat is naturally hot, in that Wine put into a Hogshead, and placed among Wheat, is presently consum'd.

Plutarch's

PLUTARCH'S SYMPOSIACS.

The Seventh Book.

THE *Romans*, *Soffius Senecio*, remember a pretty saying of a pleasant Man and good Companion, who Supping alone, said, *That he had eaten to day, but not Supp'd*, as if a Supper always wanted Company and Agreement, to make it palatable and pleasing : *Euenus* said, That Fire was the sweetest of all Sawces in the world : And *Homer* calls Salt θεῖον Divine : And most call it χάρτας Graces, because mixt with most part of our Food, it makes it palatable, and agreeable to the Taſt. Now indeed, the best and most Divine Sawce that can be at an entertainment or a supper, is a familiar and pleasant Friend, not because he eats and drinks with a Man, but because he participates of, and communicates, discourse, especially if the talk be profitable, pertinent and instructive : For commonly loose talk over a Glass of Wine, raiſeth passions and spoil Company, and therefore it is fit that we should be as Critical in examining what discourses, as what Friends are fit to be admitted to a Supper ; not following either the saying or opinion of the *Spartans*, who when they entertain'd any young Man or a Stranger in their public Halls, shew'd him the Door, with these words, *No*

discourse goes out this way. What we use to talk of may be freely disclos'd to every Body, because we have nothing in our discourses that tends to looseness, debauchery, debasing of our selves, or back-biting others : Judg by the examples, of which this Seventh Book contains Ten.

QUEST. I.

Against those who find fault with Plato, for saying that the Drink passeth through the Lungs.

AT a Summer entertainment, one of the Company pronounc'd that common Verse,

Now drench thy Lungs with Wine, the Dog appears :

And *Nicias* of *Nicopolis* a Physician, presently subjoyn'd ; 'Tis no wonder that *Alcaeus*, a Poet should be ignorant of that of which *Plato* the Philosopher was : Though *Alcaeus* may be defended, for 'tis probable, that the Lungs lying near the Stomach , may participate of the Steam of the Liquor, and be drencht with it : But the Philosopher expresly delivering, that most part of our drink passeth through the Lungs, hath precluded all ways of excuse to those who would be willing to defend him : For 'tis a very great and complicated ignorance ; for first it being necessary that our liquid and dry food should be mixt, 'tis very probable, that the Stomach is the Vessel for them both, which throws out the dry food after 'tis grown soft and moist into the Guts : Besides, the Lungs being a dense and compacted body, How is it possible, that when we sup Gruel, or the like, the thicker parts should pass through them ? And this was the Objection which *Erasistratus* rationally made against

Plato :

Plato: Besides when he considered for what end every part of the body was made, and what use Nature design'd in their contrivance, 'twas easie to perceive, that the Epiglottis was fram'd on purpose, that when we drink, the Wind-pipe should be shut, and nothing be suffer'd to fall upon the Lungs: For if any thing by chance gets down that way, we are troubled with retching and coughing, till it is thrown up again: And this Epiglottis being fram'd so, that it may fall on either side, whilst we speak shuts the Wezand, but when we eat or drink, falls upon the Wind-pipe, and so secures the passage for our Breath: Besides, we know, that those who drink by little and little, are looser than those who drink greedily, and large draughts, for in the latter, the very force drives it into their Bladders, but in the former it stays, and by its stay is mixt with, and moistens the Meat throughly. Now this could not be, if in the very drinking, the liquid was separated from the dry food, but the effect follows, because we mix and convey them both together using (as *Erasistratus* Phraseth it) the Liquid as a Vehicle for the dry : *Nicias* having done, *Protagenes* the Grammian subjoyn'd, that *Homer* was the first that observed the Stomach was the Vessel of the Food, and the Wind-pipe, which the Antients called *αεράεγος*, of the Breath, and upon the same account they called those who had loud voices *εισφρεγίης*: And when he describes how *Achilles* killed *Hector*, He says,

He peirc'd his Wezand, λευκανίη, where Death enters soon,

And adds,

But not his αεράεγον, Wind pipe:

Taking the *αεράεγον* for the proper passage of the Breath: Upon this, all being silent, *Florus* began thus, What shall we tamely suffer *Plato* to be run down? By

no means, said I, for if we desert him, *Homer* must be in the same condition, for He is so far from denying the Wind-pipe to be the Passage for our drink, that the dry food in his opinion goes the same way; for these are his words,

"*Ἐκ φαρύγγος*

Flow'd clotted Wine and undigested Flesh.

Unless perchance you will say, that the Cyclops as he had but one Eye, so had but one passage for his Food and Voice: Or would have φαρύγγα to signifie Wezand not Wind pipe, as both all the Antients and Moderns use it: I produce this because 'tis really his meaning, not because I want other testimonies, for *Plato* hath store of learned and sufficient Men to joyn with him: For not to mention *Eupolus*, who in his Play, called the Flatterers, says,

Protagoras bids us drink a lusty Bowl,

That when the Dog appears our Lungs may still be moist, or Elegant *Eratosthenes*, who says,

And having drencht his Lungs with purest Wine:

But *Euripides* somewhere expresly, saying,

The Wine pass'd thro the hollows of the Lungs.

Shews that he saw better and clearer than *Erasistratus*. For he saw that the Lungs have Cavities and Pores, through which the Liquids pass: For the Breath in expiration, hath no need of Pores, but that the Liquids, and those things which pass with them, might go through; 'tis made like a Strainer and full of Pores: Besides Sir, as to the instance of Gruel which you proposed: The Lungs can discharge themselves of the thicker parts, together with the thin as well as the Stomach:

mach : For our Stomach is not as some fancy, smooth and slippery, but full of asperities, in which 'tis probable that the thin and small particles are lodged, and so not taken quite down : But neither this nor the other can we positively affirm ; for the curious contrivance of Nature in her operations, is too hard to be explained : nor can we be particularly exact upon those Instruments (I mean the Spirit and the Heat) which she makes use of in her works: But besides those we have mentioned to confirm *Plato's* opinion, let us produce *Philistion of Locris*, a very antient and very famous Physitian, and *Hippocrates* too ; For they thought of no other passage but that which *Plato* mentions : *Dioxippus* knew very well that precious talk of *Epiglottis*, but says, that when we feed the moist parts are about that separated from the dry, and the first are carried down the Wind-pipe, the other down the Wezand : And that the Wind-pipe receives no parts of the food, but the Stomach together with the dry parts, receive some portion of the Liquids : And this is probable, for the *Epiglottis* lies over the Wind-pipe, as a Fence and Strainer, that the drink might get in by little and little, lest descending in a large full stream it stop the Breath and endanger Life : And therefore Birds have no *Epiglottis*, because they do not sup or lap when they drink, but take up a little in their Beak, and let it run gently down their Wind-pipe : These Testimonies I think are enough ; and reason confirms *Plato's* opinion by arguments drawn first from sense : For when the Wind-pipe is wounded, no drink will go down, but as if the Pipe was broken it runs out, though the Wezand be whole and unhurt : And all know, that in the Inflammation of the Lungs, the Patient is troubl'd with extream thirst, the Heat or Drynes, or some other cause, together with the inflammation, making the Appetite intense : But a stronger evidence than all these follows : Those Creatures that have none or

very small Lungs, neither want nor desire drink, because to some parts there belongs a natural appetite to drink, and those that want those parts have no need to drink, nor any appetite to be supplied by it: But more the Bladder would seem unnecessary, for if the Wezand receives both Meat and Drink, and conveys it to the Belly, the superfluous parts of the Liquids would not want a proper passage, one common one would suffice as a Canal for both that were convey'd to the same Vessel by the same passage. But now the Bladder is distinct from the Guts, because the Drink goes from the Lungs, and the Meat from the Stomach; they being separated as we take them down: And this is the reason, that in our Water nothing can be found, that either in smell or colour, resembles dry Food: But if the drink was mixt with the dry meat in the Belly, it must be impregnant with its qualities, and not come forth so simple and untinged: Besides a Stone is never found in the Stomach though 'tis likely that the moisture should be coagulated there as well as in the Bladder, if all the Liquor be conveyed through the Wezand into the Belly. But 'tis probable that the Wezand robs the Wind-pipe of a sufficient quantity of Liquor as it is going down, and useth it to soften and concoct the Meat: and therefore its Excrement is never purely Liquid; and the Lungs disposing of the moisture, as of the Breath to all the parts that want it, deposits the superfluous portion in the Bladder. And I am sure that this is a much more probable opinion than the other: But which is the Truth cannot perhaps be discovered, and therefore 'tis not fit so peremptorily to find fault with the most accurate and most fam'd Philosopher, especially when the matter is so obscure, and for which the Platonists can produce such considerable Reasons.

QUEST. II.

What humour'd Man is he that Plato calls οὐεγρόβολος, and why do those Seeds that fall on the Bull's Horns become ἀτεργίουνα.

WE had always some difficulty started about οὐεγρόβολος and ἀτεργίουνα not what humour those words signified, (for it is certain that some thinking that those Seeds which fell on the Bulls-horns bear fruit which is very hard, did by a Metaphor call a Stiff untractable fellow οὐεγρόβολος and ἀτεργίουνα) but what was the cause that Seeds falling on the Bulls horns, should bear hard fruit: I had often desir'd my Friends to search no farther, and in this *Theophrastus* will bear me out, for in his Collections of those many particulars, whose causes we cannot discover (such as the Hen's turning round with a Straw in her Mouth after she hath Laid, the Deer's burying of his cast Horns, and Goats stopping the whole herd by holding a branch of Sea-holly in his mouth) amongst the rest, reckoned this as a thing of which we are certain, but whose Cause 'tis very difficult to find: But once at Supper at *Delphos*, some of my Companions, as if we were not only better Counsellors, when our bellies are full (as one hath it) but Wine would make us brisker in our Enquiries, and bolder in our resolutions, desired me to speak somewhat to that Problem: I refus'd, tho I had, some excellent Men on my side; namely, *Euthydemus* my Fellow-Priest, and *Patrocles* my Son-in-Law, who brought several the like instances, which they had gathered both from Husbandry and Hunting: viz. That those Officers that are appointed to watch the coming of the Hail, avert the storm by offering a Moles blood, or the Flowers of a Woman: That a wild Fig being bound to a Garden-Fig-tree, keeps the Fruit from falling, and

promotes their ripening : That Deer when they are taken shed Salt-Tears, and Boars sweet : But if you have a mind to such questions, *Euthydemus* will presently desire you to give an account of *Smallach* and *Cummin*, one of the which if trodden down, as it Springs, will grow the better, and the other Men Curse and Blaspheme it whilst they sow : This last *Florus* thinking to be an idle Foolery, but that we should not forbear to search into the Causes of the other things, as if they were incomprehensible ; I have found said I your design to draw me on to this Discourse, that you your self may afterward give us a Solution of the other proposed difficulties.

In my opinion 'tis Cold that causes this $\tau\delta\alpha\tau\beta\epsilon\gamma\mu\sigma$, that hardnes in Corn and Pulse by contracting and constipating their parts till the substance becomes close and extremely rigid : Heat is a dissolving and softning Quality, and therefore those that cite this out of *Homer*,

Neither the Year nor Fields will bear.

Do not justly reprehend him. For Fields that are warm by Nature, the Air being likewise temperate bear more mellow fruit than others ; and therefore those Seeds that fall immediately on the Earth out of the Sowers hand, and are covered presently, and cherisht by being covered, partake more of the moisture and heat that is in the Earth ; but those that strike against the Oxens Horns do not enjoy the best (as *Hesiod* speaks) position, but seem to be scattered rather than sown : and therefore the Cold either destroys them quite, or else lighting upon them as they lie naked, condenseth their moisture, and makes them hard and sticky. Thus Stones that lie under Ground and Plant-animals have softer Parts than those that are above, and therefore Stone-cutters bury the Stones they would work, as if they design'd to have them prepar'd and softned by the Heat : but those that lie above Ground are by the Cold made hard, rigid, and very hurtful to the

the Tools: and Corn if it lies long upon the Floor, the Grains become much harder than that which is presently carried away, and sometimes a cold Wind blowing whilst they winnow, spoils the Corn, as it hath happened at *Philippi* in *Macedonia*, and the Chaff secures the Grains, whilst on the Floor: for is it any wonder that as Husbandmen affirm, one ridg will bear soft and fruitful, and the very next to it hard and unfruitful Corn; or, which is Stranger, that in the same *Bean-Cod*, some Beans are of this sort, some of the other, as more or less wind and moisture falls upon this or that.

QUEST. III.

Why the middle of Wine, the Top of Oyl, and the Bottom of Honey is best.

MY Father-in-Law *Alexion* laugh'd at *Hesiod*, for advising us to drink freely, when the Barrel is newly broacht, or almost out; but moderately, when 'tis about the middle, since there is the best Wine: For, who, said he, doth not know, that the middle of Wine, the top of Oyl, and the bottom of Honey is best? yet He bids us spare the middle, and stay till worse Wine runs, when the Barrel is almost out. This said, the Company minded *Hesiod* no more, but began to enquire into the cause of this difference: we were not at all puzzled about the Honey, every Body almost knowing, that that which is lightest is so because 'tis rare, and the heaviest parts are dense and compact, and by reason of their weight subside below the others: So if you turn the Vessel, each in a little time will recover its proper place, the heavier subsiding, and the lighter rising above the rest: And as for the Wine, probable solutions presently appeared; for its strength consisting in heat, 'tis reasonable that

it should be contained chiefly in the middle, and there best preserved, for the lower parts the Lees spoil, and the upper are impaired by the neighbouring Air, for that the Air will impair Wine no Man doubts, and therefore we usually bury or cover our Barrels, that as little Air as can be might come near them: and besides, which is an evident sign, a Barrel when full is not spoil'd so soon, as when 'tis half empty; because a great deal of air getting into the empty space, troubles and disturbs the Liquor. Now the Wine that is in the midſt is preserv'd and defended by its ſelf, not admitting much of the external Air, which is apt to injure and corrupt it; But the Oyl was worſt be-cause it was foul and troubled with the Lees and that the top was not really better than the reſt, but only ſeem'd ſo, because it was farreſt removed from thoſe corrupting Particles. Others thought the thickneſſ of the Liquor to be the Reaſon, which thickneſſ keeps it from mixing with other humids, unleſ blended together, and shaken violently; and therefore it will not mix with Air, but keeps it off by its ſmoothneſſ, and close con-texture, ſo that it hath no power to corrupt it: But *Ariſtotle* ſeems to be againſt this Opinion, who hath obſerved that Oyl grows ſweeter by being kept in Veffels not exac-tly fill'd, and afterwards ascribes this melioration to the Air, for more Air, and therefore more powerful to produce the effect, flows into a Veffel not well fill'd; What then (ſaid I) the ſame Quality in the Air may spoil Wine, and better Oyl; long keeping improves Wine, but spoils Oyl; now the Air keeps Oyl from growing cold, for that which is cool'd continues fresh and new, but that which is kept close up, having no way to exhale its corrupting parts preſently decays, and grows old: Therefore 'tis probable that the Air coming upon the Superficies of the Oyl keepeth it fresh and new. And this is the Reaſon that the top of Wine is worſt, and of Oyl best; be-cause Age betters the one, and spoils the other.

QUEST.

QUEST. IV.

What was the reason of that Custom of the ancient Romans to remove the Table before all the Meat was eaten, and not to put out the Lamp.

Florus an old Love would not let the Table be quite empty when 'twas removed, but always left some Meat upon it, declaring likewise that his Father and Grand-father were not only curious in this matter but would never suffer the Lamp after Supper to be put out, that they might lose no Oyl. Eustrophus the Athenian being present said, what could they get by that, unless they knew the cunning trick of our Polycharmus, who after long liberation how to find out a way to prevent the Servants stealing of the Oyl, at last with a great deal of difficulty happened upon this: As soon as you have put out the Lamp, fill it up, and the next morning look carefully whether it remains full: Then Florus with a smile reply'd, well, since we are agreed about that, let us inquire for what reason the Ancients were so careful about their Tables and their Lamps: First, about the Lamps: And his Son-in-Law Caferinus was of opinion that the Ancients abominated all extinction of fire because of the relation that it had to the Sacred and Eternal Flame: Fire, like Man, may be destroy'd two ways either when 'tis violently quencht, or when it naturally decays. The Sacred Fire was secur'd against both ways being always watcht and continually supply'd; but the common Fire they permitted to go out of it self, not forcing or violently extinguishing it, but not supplying it with nourishment like an useles beast, that they might not feed it to no purpose: *Lucius Florus*'s Son subjoyn'd that all the rest of the Discourse was very good, but that they did not reverence and take care of this holy Fire, because they

they thought it better, or more venerable than other Fire; but, as amongst the *Egyptians* some worshipt the whole Species of *Dogs*, *Wolves* or *Crocodiles*, yet kept but one *Wolf*, *Dog*, or *Crocodile*; (for all could not be kept) so their particular care which the Ancients took of the Sacred Fire was only a sign of the respect they had for all Fires: for nothing bears such a resemblance to an Animal as Fire; 'tis mov'd and nourish'd by it self, and by its brightness, like the Soul, discovers and makes every thing apparent: But in its quenching it principally shows some Power that seems to proceed from our vital principle: For it makes a noise, and resists like an Animal dying, or violently slaughter'd: And can you (looking upon me) offer any better reason? I can find fault (reply'd I) with no part of the Discourse, yet I would subjoyn, that this Custom is an Instruction for kindness and good Will: for 'tis not lawful for any one that had eaten sufficiently to destroy the remainder of the food, nor for him that hath supply'd his necessities from the Fountain to stop it up: nor for him that hath made use of any marks either by Sea or Land to ruin or deface them; but every one ought to leave those things that may be useful to those persons that afterwards may have need of them: Therefore 'tis not fit out of a saving covetous humour to put out a Lamp as soon as we need it not; but we ought to preserve and let it burn for the use of those that perhaps want its light: Thus 'twould be very generous to lend our Ears and Eyes, nay if possible, our reason and understanding to others, whilst we are idle or asleep. Besides, consider whether to stir up men to gratitude these minute observances were practis'd: the Ancients did not act absurdly when they highly reverenced an Oak: The *Athenians* call'd one Fig-tree Sacred, and forbud any one to cut down an Olive; for such observances do not (as some fancy) make men prone to Superstition, but perswade us to be communicative and grateful

grateful to one another, by being accustomed to pay this respect to these senseless and inanimate Creatures: upon the same reason *Hesiod* methinks adviseth well who would not have any Meat or Broth set on the Table out of those Pots out of which there had been no portion offer'd, but order'd the first Fruits to be given to the Fire as a reward for the service it did in preparing it: and the *Romans* dealing well with the Lamps did not take away the nourishment, they had once given, but permitted them to live and shine by it: When I had said thus, *Eustrophus* subjoyn'd, this gives us some light into that Query about the Table, for they thought that they ought to leave some portion of the Supper for the Servants and Waiters, for those are not so well pleas'd with a Supper provided for them apart, as with the reliques of their Masters Table: and upon that account, They say the *Persian* King did not only send Portions from his own Table to his Friends, Captains, and Gentlemen of his Bed-chamber, but had always what was provided for his Servants and his Dogs serv'd up to his own Table; that as far as possible all those Creatures whose Service was useful might seem to be his Guests and Companions: For by such feeding in common and participation the wildest of Beasts might be made tame and gentle: Then I with a smile, said, But Sir, that Fish there that according to the Proverb is laid up, why do not we bring out into play together with *Pythagoras* his *Chænix* (a measure) which he forbids any man to sit upon: thereby teaching us that we ought to leave something of what we have before us for another time, and on the present day be mindful of the morrow: We *Boetians* use to have that saying frequent in our Mouths, Leave something for the *Medes*; ever since the *Medes* over-ran and spoil'd *Phocis* and the Marches of *Boetia*, but still, and upon all occasions, we ought to have that ready? Leave something for the Guests that may come: and therefore I must needs

needs find fault with that always empty and starving Table of *Achilles*, for when *Ajax* and *Ulysses* came Ambassadors to him, he had nothing ready, but was forced out of hand to dress a fresh Supper: and when he would entertain *Priam*, He again bestirs himself, kills a white Ewe, joynts and dresses it, and in that work spent a great part of the Night: But *Eumeus* (a wise Scholar of a wise Master) had no trouble upon him when *Telemachus* came home, but presently desired him to sit down and feasted him, setting before him Dishes of boyld Mear,

The cleanly Reliques of the last Nights Feasts.

But if this seems trifling, and a small matter, I am sure 'tis no small matter to command, and restrain appetite, while there are dainties before you to satisfie and please it: For those that are us'd to abstain from what is present, are not so eager for absent things as others are: *Lucius* subjoyning said, that he had heard his Grand-mother say, That the Table was Sacred, and nothing that is Sacred ought to be empty: Besides, continued he, in my opinion, the Table hath some resemblance of the Earth, for besides nourishing us it is round and stable, and is fitly called by some *ē̄sia*. Therefore as we desire that the Earth should always have and bear something that is useful for us, so we think that we should not let the Table be altogether empty, and void of all Provision.

QUEST.

QUEST. V.

That we ought carefully to preserve our selves from pleasures arising from bad Music: and how it may be done.

AT the Pythian Games *Callistratus* Procurator of the *Amphictyones* forbade a Piper, his Citizen and Friend, who did not give in his name in due time, to appear in the Solemnity according to the Law: but afterward entertaining us, he brought him into the room with the Chorus, finely drest in his Robes, and with Chaplets on his head, as if he was to contend for the Prize: And at first indeed he play'd a very fine tune, but afterwards having tickled, and sounded the humour of the whole Company, and found that most were inclin'd to pleasure, and would suffer him to play what effeminate and lascivious Tunes he pleas'd, throwing aside all modesty, he shew'd that Music was more intoxicating than Wine, to those that wantonly and unskilfully use it: for they were not content to sit still, and applaud and clap, but many at last leapt from their Seats, danc't lasciviously, and made such gentle steps as became such effeminate and mollifying Tunes: But after they had done, and the Company as it were recover'd of it's madness, began to come to it self again: *Lamprias* would have spoken to, and severely chid the young men, but fearing he would be too harsh, and give offence; *Callistratus* gave him a hint, and drew him on by this discourse: For my part I absolve all Lovers of Shows and Music from intemperance, yet I cannot altogether agree with *Aristoxenus*, who says that those Pleasures alone deserve the approbation Καλῶς; (fine!) For we call Viands and Oyntments Καλῶς fine, and we say we have Καλῶς finely din'd, when we have been well and splendidly entertain'd: Nor in my opinion doth *Aristotle* free those

those complacencies, we take in Shows and Songs upon good Reason, saying those belong peculiarly to Man, and that of other Pleasures Beasts have a share: For I am certain that a great many irrational Creatures are delighted with Music: as Deer with Pipes, and to Mares whilst they are Horsing they play a Tune call'd *παντοεγγ*: and *Pindar* says that his Songs make him move.

*As brisk as Dolphins whom a charming Tune
Hath rais'd from th'bottom of the quiet Flood.*

For when they dance they lift up their heads above water, being much pleas'd and delighted with the sight, and in imitation of Dancers, they twist their backs this way and that way; therefore I see nothing peculiar in those pleasures that they should be accounted proper to the mind, and all other to belong to the body, so far as to end there. But Music, Rhime, Dancing, Song passing through the Sense, fix a pleasure and titillation in the sportive part of the Soul, and therefore none of these pleasures is injoy'd in secret, nor want Darkness and Walls about them according to the Womens Phrase; but Cirques and Theaters are built for them, and to frequent Shows and Music meetings with Company is both more delightful, and more gentile, because we take a great many Witnesses not of loose and intemperate, but pleasant and gentile passing away our time: Upon this discourse of *Callistratus*, my Father *Lamprias* seeing the Musitians grow bolder, said; that is not the reason Sir, and in my Opinion the Antients were much out when they nam'd *Bacchus* the Son of forgetfulness, they ought to have call'd him his Father; for it seems he hath made you forget that of those faults which are committed about Pleasures, some proceed from a loose intemperate inclination, and others from heedlessness or ignorance: where the ill effect is very plain there;

intem-

intemperate inclination captivates Reason, and forces men to Sin: But where the just reward of intemperance is not directly and presently inflicted, there ignorance of the danger, and heedlessness, makes men easily wrought on and secure: Therefore those that are vicious either in Eating, Drinking or Venery, which Diseases, wasting of Estates, and evil Reports usually attend, we call *ἀνεξέτης*, intemperate: for instance that *Theodectes* who having sore eyes when his Mistres came to see him, said,

All hail delightful Light.

Or *Anaxarchus the Abderite*,

*A wretch who knew what mischeifs wait on Sin,
And yet his Nature forc't him back again;
Once almost free, he sank again to Vice
That terror and disturber of the Wise :*

Now those that take all care possible to secure themselves from all those Pleasures, that assault them, either at the Smelling, Touch or Taste, are often surpriz'd by those that make their treacherous approaches either at the Eye or Ear: but such though as much led away as the others, we do not in like manner call *ἀνεξέτης* loose and intemperate; for they are debaucht through ignorance and want of experience; for they imagin they are far from being slaves to Pleasures if they can stay all day in the Theater without Meat or Drink: as if a Pot forsooth should be mighty proud that a Man cannot take it up by the bottom or the Belly and carry it away, though he can easily do it by the Ears, and therefore *Ageſilaus* said 'twas all one whether a Man were a *Cinordus* before or behind. We ought principally to dread those softning delights that please and tickle through the Eyes and Ears, and not think that City not taken which hath all it's other Gates secur'd by Bars, Port-

Cullices and Chains, if the Enemies are already entred through one, and have taken possession: or fancy our selves invincible against the assaults of Pleasure, because Stews will not provoke us when the Music Meeting or Theatre prevails: for we in one case as much as the other resign up our Souls to the impetuosity of Pleasures, which pouring in those potions of Songs, Cadencies and Tunes, more powerful and bewitching than the best mixtures of the skilful Cook or Perfumer, conquer and corrupt us, and in the mean time by our own confession as 'twere the fault is cheifly ours: Now as *Pindar* saith, nothing that the Earth and Sea hath provided for our Tables can be justly blam'd, but neither our Meat or Broth, nor this excellent Wine which we drink, hath rais'd such a noisie tumultuous pleasure, as those Songs and Tunes did, which not only fill'd the house with claping and shouting; but perhaps the whole Town: Therefore we ought principally to secure our selves against such delights, because they are more powerful than Others, as not being terminated in the Body, like those which allure the Touch, Taste or Smelling; but affecting the very intellectual and judging faculties: Besides from most other delights, though Reason doth not free us, yet other Passions very commonly divert us: Sparing niggardliness will keep a Glutton from dainty Fish, and covetousnes will confine a Lecher from a costly Whore: as in one of *Menanders* Plays, where every one of the Company was to be intic'd by the Bawd who brought out a surprising Whore; but each of them though all boon Companions,

Sat fulleny and fed upon his Cates.

For to pay interest for Money is a severe punishment that follows intemperance, and to open our Purses is no easie matter. But these pleasures that are call'd Gentile, and

and Sollicite the Ears or Eyes of those that are frantic after Shows and Music, may be had without any charge at all, in every place almost, and upon every occasion, they may be enjoy'd, at the Prizes, in the Theater, or entertainments at other cost: And therefore those that have not their reason to affit and guide them, may be easily spoiled: Silence following upon this, what Application said I shall reason make, or how shall it affit? For I do not think it will apply those Ear-covers of *Xenocrates*, or force us to rise from the Table as soon as we hear a Harp struck, or a Pipe blown: No indeed replied *Lamprias*, but as soon as we meet with the fore-said intoxications, we ought to make our application to the Muses, and fly to the Helicon of the Antients: To him that loves a costly Strumper, we cannot bring a *Panthea* or *Penelope* for cure, but one that delights in Mimics and Buffoons, loose Odes or debauch'd Song, we can bring to *Euripides*, *Pindar* and *Menander*, that he might wash (as *Plato* phraseth it) his Salt hearing with fresh reason: As the exorcists command the posseſt to read over, and pronounce to them *Ephesian Letters*, so we in those Posſeſſions, ranking Madneſſ, when

We tott our Heads with noise, and madly shout

Rememb'ring those venerable and sacred Writings, and comparing with them those Odes, Poems and vain emp̄ty Compositions ſhall not be altogether cheated by them, or permit our ſelves to be carried away ſidelong, as by a ſmooth and undiſturbed Stream.

QUEST. X.

Concerning those Guests that are call'd shadows, and whether being invited by some to go to another's House, they ought to go, and when, and to whom?

Homer makes Menelaus come uninvited to his Brother Agamemnon's treat, when he Feasted the Commanders:

For well he knew great cares his Brother vex't.

He did not take no notice of the plain and evident Omission of his Brother or shew'd his Resentments, by not coming as some sorly testy Persons usually do upon such oversights of their best Friends; who had rather be overlookt than particularly invited that they might have some colour for their pettish anger: But about the introduc'd Guests (which we call shadows) who are not invited by the Entertainer, but by some others of the Guests, a Question was started, from whom that custom began: Some thought from Socrates, who perswaded Aristodemus, who was not invited to go along with him to Agatho's, where there happened a pretty jest: For Socrates staying somewhat behind, Aristodemus went in first, and this was requisite, for the Sun shinning on their Backs, the shadow ought to go before the Body: Afterwards it was thought necessary at all entertainments, especially of great Men, when the Inviter did not know their Favorites and Acquaintance, to desire to the Invited to bring his Company, appointing such a set number, lest they should be put to the same shifts which he was put to, who invited King Philip to his Country House: He came with numerous attendance, but the Provision was not equal to the Company. Therefore seeing

ſeeing his Entertainer much cast down ; he ſent ſome about to tell his Friends privately, that they ſhould keep one Corner of their bellies for the Cheſecakes that were to come : And they expecting them, fed sparingly on the meat that was ſet before them, ſo that the provision ſeem'd ſufficient for them all : When I had talkt thus waggishly to the Company, *Florus* had a mind to talk gravely concerning these shadows, and have it diſcūt, whether it was fit for thoſe that were ſo invited to go or no : His Son in Law *Cæſerinus* was poſitively againſt it : We ſhould, ſays he, followed *Hesiod*'s advice,

Invite a Friend to Feaſt :

Or at leaſt we ſhould have our acquaintance and familiars to paćiipate of our entertainments, mirth and diſcourse over a Glaſs of Wine ; But now, as Ferry-men permit their Paſſengers to bring in what fardle they pleafe, ſo we permit others to fill our entertainments with any persons, let them be good Companions or not. And I ſhould wonder, that any Man of breeding being ſo, i. e. not at all invited, ſhould go ; ſince for the moſt part, he muſt be unacquainted with the Entertainer, or if he was acquainted, was not thought worthy to be bidden : Nay, he ſhould be more aʃhamed to go to ſuch an one, if he conſiders that it will look like an upbraiding of his unkindneſs, and yet a rude intruding into his Company againſt his will. Besideſ ; to go before or after the Guests that invites him, muſt look unhandſomly, nor is it creditable to go and ſtand in need of Witneſſes to affure the Guests, that he doth not come as a principally invited Person, but ſuch an one's shadow. Beside, to attend anothers bathing or anointing, to obſerve his hour, whether he goes early or late is Servile and Gnathonical (if there ever was ſuch an excellent Fellow as *Gnatho* to feed at another Mans Table) beſides, if there is no more proper time and place to ſay,

Speak Tongue, if thou wilt utter jovial things.

Than at a Feast, and freedom and raillery is mixt with every thing that is either done or said over a Glas of Wine. How shall he behave himself, who is not a true principally invited Guest ; but as it were a Bastard and supposititious Intruder. For whether he is free or not, he lies open to the exception of the Company : Besides, the very meanness and vileness of the name, is no small evil to those who do not resent it, but can quietly endure to be called, and answer to the name of shadows : For by enduring such base Names, Men are insensibly accustomed and drawn on to base Actions : Therefore, when I make an Invitation (for 'tis hard to break the custom of a place) I give my Guests leave to bring shadows ; but when I my self am invited as a shadow, I assure you I refuse to go : A short silence followed this discourse ; then *Florus* began thus, This last thing you mentioned, Sir, is a greater difficulty than the other, for 'tis necessary when we invite our Friends to give them liberty to chuse their own shadows, as was before hinted ; for to entertain them without their Friends, is not very obliging, nor is it very easie to know whom the Person we invite would be most pleased with. Then said I to him, Consider therefore whether those that give their Friends this Licence to invite, do not at the same time give the invited Licence to accept the invitation, and come to the Entertainment. For it is not fit, either to give Licence, or desire another to do that which is not decent to be done ; or to consent, urge and perswade that which ought to be perswaded : When we entertain a great Man or Stranger, there we cannot invite or chuse his Company, but must receive those that come along with him ; but when we Feast a Friend, 'twill be more acceptable if we our selves invite all, as knowing his Acquaintance and Familiars ; for it tickles him extreamly, to see that others take notice that he hath chiefly a respect for such and such, loves their Company most,

moft, and is well pleased when they are honoured and invited as well as he, yet sometimes we must deal with our Friend, as Petitioners do when they make Addresses to a God, they offer vows to all that belong to the same Altar and the same Shrine, though they make no particular mention of their Names: For no Dainties, Wine or Ointment can incline a Man to Merriment, as much as a pleasant agreeable Companion. For as 'tis rude and ungentile to enquire and ask what sort of Meat, Wine or Ointment the Person whom we are to entertain loves best: So 'tis neither disoblaging or absurd to desire him, who hath a great many Acquaintance, to bring those along with him whose Company he likes moft, and in whose conversation he can take the greatest Pleasure. For 'tis not so irksom and tedious to sail in the same Ship, to dwell in the same House, or be a Judge upon the same Bench, with a Person whom we do not like, as to be at the same Table with him; and the contrary is pleasant. An Entertainment is a Communion of serious or merry Discourse or Actions: And therefore to make a merry Company, we ſhould not pick up any at a venture, but take only ſuch as are known to one another and ſociable. Cooks 'tis true, mix ſower and ſweet Juices, rough and oily to make their Sawces; but there never was an agreeable Table, or pleasant entertainment, where the Guests were not all of a piece, and all of the ſame humour: Now as the Peripatetics ſay, The firſt Mover in Nature moves only, and is not moved, and the laſt moved is moved only, but not moves; and between theſe there is that which moves and is moved by others: So there is the fame Analogy be-tween theſe three ſorts of Persons that make up a Company, there is the ſimple Inviter, the ſimple Invited, and the Invited that invites another: We have ſpoken already concerning the Inviter, and it will not be improper in my Opinion to deliver my Sentiments about the

other two. He that is invited and invites others, should in my opinion be sparing in the number that he brings. He should not, as if he were to forage in an Enemies Country, carry all he can with him, or like those who go to possess a new found Land, by the excessive number of his own Friends, incommode or exclude the Friends of the Inviter, so that the Inviter must be in the same Case with those that set forth Suppers to *Hecate*, and those called *ἀπερταῖς*, of which, neither they nor any of their Family partake any thing but the Smoak and Trouble : 'Tis true they only speak in waggery that say,

He that at Delphos offers Sacrifice,

Must, after Meat, for his own Dinner buy.

But the same thing really happens to him who entertains ill-bred Friends as Strangers, who with a great many shadows as it were Harps, tear and devour his Provision : Besides he should not take any Body along with him to anothers Entertainment, but chiefly the Entertainer's Acquaintance as it were pleasantly contending with him, and preventing him in the Invitation ; but if that cannot be effected, let him carry such of his own Friends as the Entertainer would chuse himself ; to a civil modest Man, some of complaisant Humour, to a learned Man ingenuous persons, to a Man that hath born Office, some of the same Rank ; and in short, such whose Acquaintance he hath formerly sought, and would be now glad of ; for 'twill be extreamly pleasing and obliging to bring such into Company together, as hard Drinkers to a sober Man, Gluttons and sumptuous Persons to a temperate, thrifty Entertainer ; or to a young, merry, boon Companion, grave, old, sententious Fellows, Philosophers by their Beards, will be very disobliging, and turn all the intended Mirth into an unpleasant Sourness. The Entertained should be as obliging

liging to the Entertainer, as the Entertainer to the Entertained, and then he will be most obliging, when not only he himself, but all those that come by his means are pleasant and agreeable. The last of the three which remains to be spoken of, is, He that is invited by another to another's Feast: Now he that despairs and is much offended at the name of a shadow, will appear to be afraid of a meer shadow: But in this matter there is need of a great deal of Caution, for 'tis not creditable readily to go along with every one, and to every Body: But first, you must consider, who it is that invites; for if he is not a very familiar Friend, but a Rich or Great Man, such who, as if upon a Stage, wanted a large or splendid Retinue, or such who thinks that he puts a great obligation upon you, and does you a great deal of Honour by this Invitation, you must presently deny: But if he is your Friend and particular Acquaintance, you must not yield upon the first Motion, but if there seems a necessity for some Conversation which cannot be put off till another time, or if lately come from a Journey, or designing to go on out of meer Good-will and Affection. He seems very desirous of thy Company, and doth not design to carry a great many Strangers, but only some few Friends along with him; or, besides all this, if he designs to bring you thus invited acquainted with the principal Inviter, who is very worthy of your Acquaintance, then consent and go. For ill-humour'd Persons, the more they seize and take hold of us like Thorns, we should endeavour to free our selves from them, or leap over them the more. If he that invites is a civil and well-bred Person, yet doth not design to carry you to one of the same Temper, you must refuse, least you should take Poison in Honey; i.e. get the acquaintance of a bad Man by an honest Friend: 'Tis absurd to go to one you do not know, and with whom you never had any familiarity, unless, as I said before,

before, the person be an extraordinary Man, and by a civil waiting upon him at another Man's Invitation, you design to begin an acquaintance with him. And those friends you should chiefly go to as shadows, who would come to you again in the same quality. To *Philip* the Jester, indeed, he seemed more ridiculous, that came to a Feast of his own accord, than he that was invited; but to well-bred and civil Friends, 'tis more obliging for Men of the same Temper to come at the nick of time with other Friends, when uninvited and unexpected; at once pleasing both to those that invite, and those that entertain; but chiefly you must avoid going to Rulers, Rich or Great Men, least you incur the deserved Censure of being impudent, sawcy, rude and unseasonably ambitious.

QUEST. VII.

Whether Musicians are to be admitted to a Feast?

AT *Cherona*, *Diogenianus* the *Pargamenian* being present, we had a long Discourse at an Entertainment about Music, and we had a great deal of trouble to hold out against a great Bearded Sophister of the Stoic Sect, who quoted *Plato*, blaming a Company that admitted Music, and were not able to entertain one another with Discourse. *Philip* the *Prujian* of the same Sect, said, Those Guests of *Agatho*, whose Discourse was more sweet than the Sound of any Pipe in the World, were no good Authority in this case; for 'twas no wonder that in their Company the Menstrels were not regarded; but 'tis strange, that in midst of the Entertainment, the extream pleasantness of the Discourse had not made them forget their Meat and Drink; yet *Zenophon* thought it not indecent to bring into *Socrates*, *Antisthenes* and the like, the Jester *Philip*; as *Homer* doth an Onion to make the

the Wine relish. And *Plato* brought in *Aristophanes*'s Discourse of Love, as a Comedy into his Entertainment; and at the last, as it were drawing all the Curtains, he shews a Scene of the greatest variety imaginable; *Alcibiades* drunk, frolicking and crown'd: Then follows that pleasant Rallery between him and *Socrates* concerning *Agatbo*, and the Encomium of *Socrates*; and when such Discourse was going on, good Gods! Had it not been allowable, if *Apollo* himself had come in with his Harp ready, to have desired the God to forbear till the Argument was out? These Men having such a pleasant way of discoursing, used these Arts, and insinuating methods, and grac'd their Entertainments by such factious Rallery. But shall we, being mixt with Tradesmen and Merchants, and some (as it now and then happens) Ignorants and Rustics, banish out of our Entertainment this ravishing Delight, or fly the Musicians, as if they were *Sirens*, as soon as we see them coming. *Clitomachus* the Wrestlet rising and getting away when any one talk'd of Love, was much wonder'd at, and should a Philosopher that banisheth Music from a Feast, and is afraid of a Musician, and bids his Link-boy presently light his Link and be gone, be laught at since he seems to abominate the most innocent Pleasures, as Beetles do Ointment. For, if at any time certainly over a Glass of Wine Music should not be allowed, and then chiefly the harmonious God should have the direction of our Souls; so that *Euripides*, though I like him very well in other things, shall never perswade me that Music as he would have it should be applied to Melancholly and Grief. For there sober and serious Reason, like a Physician, should take care of the diseased Men: But those Pleasures should be mixt with *Bacchus*, and serve to encrease our Mirth and Frolic: Therefore 'twas a pleasant saying of that *Spartan* at *Athens*, who, when some new *Tragedians* were to contend for the prize, seeing the Preparations
of

of the Masters' of the Dances, the hurry and busie diligence of the Instructors ; said the City was certainly mad which sported with so much pains. He that designs to Sport should Sport, and not buy his Ease and Pleasure with great Expence, or the loss of that time which might be useful to other things, but whilst he is Feasting and free from Business, those should be enjoy'd, and 'tis advisable to try midst our Mirth whether any Profit is to be gotten from our Delights.

QUEST. VIII.

What sort of Music is fittest for an Entertainment ?

When *Philip* had ended, I hindring the Sophister from returning an answer to the Discourse, said, Let us rather inquire, *Diogenianus*, since there are a great many Sorts of Music, which is fittest for an Entertainment, and let us beg this Learned Man's Judgment in this Case ; for since he is not prejudic'd, or apt to be byassed by any Sort, there is no danger that he should prefer that which is pleasantest before that which is best. *Diogenianus* joining with me in this request, he presently began, All other Sorts I banish to the Theatre and Play-House, and can only allow that which hath been lately admitted into the Entertainments at *Rome*, and with which every Body is not yet acquainted : You know, continued he, that some of *Plato's Dialogues* are purely Narrative, and some Dramatic ; the easiest of this latter Sort they teach their Children to speak by Heart ; to imitate the Actions of those Persons they represent, and to form their Voice and Affections to be agreeable to the words : This all the grave and well-bred Men exceedingly admire, but soft and effeminate Fellows, whose Ears, Ignorance and ill-breeding hath corrupted, and who,

who, as *Aristoxenus* Phraseth it, are ready to vomit when they hear excellent Harmony, reject it, and no wonder, when Effeminacy prevails. *Philip* perceiving some of the Company uneasie at this Discourse, said, Pray spare us Sir, and do not be so severe upon us ; for we were the first that found fault with that Custom when it first began to be countenanc'd in *Rome*, and reprehend those who thought *Plato* fit to entertain us whilst we were making merry ; and would hear his Dialogues, whilst they were eating Cates and scattering Perfumes, when should *Sappho*'s Songs, or *Anacreon*'s Verses be pronounc'd I protest I should think it decent to lay aside my Cup. But should I proceed, perhaps you would think me much in earnest, and designing to oppose you, and therefore together with this Cup which I present my Friend, I leave it to him to wash your Salt Ear with fresh Discourse. Then *Diogenianus* taking the Cup, said, methinks this is very sober Discourse, which makes me believe that the Wine doth not please you, since I see no effect of it ; so that I fear I ought to be Corrected. Indeed many Sorts of Music are to be rejected, first Tragedy, as having nothing familiar enough for an Entertainment ; and being a representation of Actions attended with Grief and extremity of Passion. I reject the sort of Dancing, which is called *Palaadeon* from *Pylades*, because 'tis full of Pomp, very Pathetical, and requires a great many Persons ; but if we would admit any of those Sorts that deserve those Encomiums which *Socrates* mentions in his Discourse about Dancing, I like that Sort called *Bathyllion*, which requires not so high a motion, but hath something of the Country Dance *Cordax*, and resembles the motion of an Echo, a Pan or a Satyr frolicking with Love. Old Comedy is not fit for Men that are making merry, by reason of the inequality of the Voice in it, for that vehemency which they used in the *ῳδίβασις* is loud and indecent ; and the liberty they take to scoff and

and abuse is very surfeiting, too open, and full of filthy words and lewd Expressions, besides as at great Mens Tables, every Man hath a Servant waiting at his Elbow, so each of his Guests would need a Grammarian to fit by him, and explain who is *Lasmodias* in *Eupolis*, *Cineffias* in *Plato*, and *Lampo* in *Cratinus*, and who is each Person that is jeer'd in the Play : Concerning new Comedy there is no need of any long Discourse, 'tis so fitted, so interwoven with Entertainments that 'tis easier to have a regular Feast without Wine, than without *Menander*. Its Phrase is sweet and familiar, the humour innocent and easie, so that there is nothing for Men whilst sober to despise ; or when merry to be troubled at. The Sentiments are so natural and unstudied, that midst Wine, as it were in Fire, they soften and bend the ridgedest Temper to be pliable and easie. And the mixture of Gravity and Jests seems to be contrived for nothing so aptly as for the pleasure and profit of those that are frolicking and making merry. The Love Scenes in *Menander* are convenient for those who are taking their Cups round, lie at ease, and in a short time must retire home to their Wives; for in all his Plays there is no Love of Boys mentioned, all Rapes committed on Virgins, end decently in Marriages at last. As for Misses, if they are Impudent and Jilting, they are bobb'd, the Young Gallants turning Sober, and repenting of their lewd Courses : But if they are kind and constant, either there their true Parents are discover'd, or a time is determined for the Intrigue which brings them at last to obliging Modesty and civil Kindness : These things to Men busied about other Matters, may seem scarce worth taking notice of ; but whilst they are making merry, 'tis no wonder that the pleasantnes and smoothnes of the parts should polish, and work a neat Conformity in the Hearers ; and make their Manners like the Pattern they have from those gentle Characters. *Diogenianus*
either

either designedly or for want of Breath, ended thus; and the Sophister being eager to reply, and contended that some of *Aristophanes*'s Verses should be considered; *Philip* speaking to me, said, *Diogenianus* hath had his wish in praising his belov'd *Menander*, and seems not to care for any of the rest. There are a great many sorts which we have not at all considered, concerning which I should be very glad to have your opinion; and the Prize for the Carvers we will set up to Morrow, when we are sober, if *Diogenianus* and this stranger think fit. Of Representations some are Masks, and some are Farces; neither of these are fit for an Entertainment: the first by reason of the length and charge: and the latter are so full of filthy Discourse and lewd actions, that they are not fit to be seen by the Foot-boys that wait on civil Masters. Yet the Rabble, even with their Wives and young Sons, sit quietly to be Spectators of such representations as are apt to disturb the Soul more than the greatest debauch in Drink. The Harp ever since *Homer*'s time was well acquainted with Feasts and Entertainments, and therefore 'tis not fitting to dissolve such an ancient Friendship and Acquaintance, but we should only desire the Harpers to forbear their sad notes and melancholly tunes, and play only those that are delighting and fit for such as are making merry: The Pipe if we would we cannot reject, for the Libation in the beginning of the Entertainment requires that as well as the Garland; then it insinuates and passeth through the Ears, spreading even to the very Soul a pleasant sound which produceth Serenity and Calmness; so that if the Wine hath not quite dissolved, or driven away all vexing, solicitous Anxiety; that by the softness and delightful agreeableness of its Sound, smooths and calms the Spirits, if so be that it keeps within due bounds, and doth not elevate too much, and by its numerous surprizing divisions, raise an extasie in the Soul, which Wine hath weakned, and made easie to be perverted;

verted; For as Brutes do not understand a rational discourse, yet lie down or rise at the sound of a Shell, or whistle of a Chirp or Clap; so the Brutish part of the Soul, which is either uncapable of understanding or obeying Reason, Men conquer by Songs and Tunes; and by Music reduce it to tolerable order. But to speak freely what I think, no Pipe nor Harp simply plaid upon and without a Song with it, can be very fit for an Entertainment. For we should still accustom our selves to take our chiefest pleasure from Discourse, and spend our leisure time in profitable talk, and use Tunes and Airs as a Sawce for the Discourse, and not singly by themselves, to please the unreasonable delicacy of our Palate; For as no body is against pleasure that ariseth from Sawce or Wine, going in with our necessary food, *Socrates* flouts and refuseth to admit that superfluous and vain pleasure, which we take in Perfumes and Odors at a Feast. Thus the sound of a Pipe or Harp, when singly applied to our Ears we utterly reject. But if it accompanies words, and together with an Ode, feasts and delights our Reason, we gladly introduce; and we believe the fam'd *Marsyas* was punished by *Apollo* for pretending, when he had nothing but his single Pipe, and his Fillet to secure his Lips, to contend with his Harp and Song together. Let us only take care, that when we have such Guests as are able to cheer one another with Philosophy and good Discourse, we do not introduce any thing which may rather prove an uneasie hinderance to, than promote the Conversation: For those are not only Fools, who as *Euripides* says, having safty at home, and in their own Power, yet would hire some from aboard; but those too who having Pleasantness enough within, are eager after some external Pastimes to comfort and delight them. That extraordinary piece of Honour which the *Persian* King shew'd *Antalcidas* the *Spartan*, seemed rude and uncivil, when he dipped a Garland compos'd

of *Crocus* and *Roses* in Oyntment, and ſent it him to wear, by that dipping putting a flight upon, and ſpoiling the natural ſweetneſs and beautey of the Flowers: He doth as bad, who having a *Mufe* in his own Breast, and all the pleasantneſs that would fit an entertainment, will have Pipes and Harps Play, and by that external adventitious noise, destroy all the ſweetneſs that was proper and his own. But in ſhort, all Ear delights are fitteſt then, when the Company begins to be disturbed, to fall out and quarrel, for then they may prevent railery and reproach, and ſtop the diſpute that is running on to Sophiſtical and unpleaſant wrangling, and bridle all babbling declamatory alteraſions; ſo that the Company might be freed of noise and quietly compoſ'd.

Q U E S T. IX.

That 'twas the Custom of the Greeks as well as Persians, to debate of State Affairs at their Entertainments.

AT *Niceſtratus's* Table we diſcourse of thoſe mat-
ters which the *Athenians* were to debate of in their
next Afſemblу; and one of the Company ſaying, 'Tis
the *Persian* fashion, Sir, to debate midſt your Cups: And
why, ſaid *Glaucus* rejoyning, not the *Grecian* fashion?
For 'twas a *Greek* that ſaid,

After your Belly's full your Councel's best:

And they were *Greeks* who with *Agamemnon* besieg'd *Troy*,
to whom,whilſt they were Eating and Drinking,

Old Nestor first began a Grave Debate:

And he himſelf advised the King before to call the Com-
manders together for the ſame purpose.

*For the Commanders, Sir ; a Feast prepare,
And see who Councils best and follow him.*

Therefore *Greece* having a great many excellent institutions and zealously following the Customs of the Antients, hath laid the Foundations of her Polities in Wine : For the Assemblies in *Crete* called *Andria*, those in *Sparta* called *Philitia*, were secret Consultations and Aristocratical Assemblies, such I suppose, as the *Prytanean* and *Thesmothean* here at *Athens*. And not different from these is that Night meeting, which *Plato* mentions of the best and most politic Men', to which the greatest, the most considerable and puzzling matters are assigned : And those

*Who when they do design to seek their rest,
To Mercury their just Libations pour.*

Do they not joyn Reason and Wine together ? Since when they are about to retire, they make their Vows to the wisest God, as if he was present and particularly president over their Actions. But the Antients indeed call *Bacchus*, as if he had no need of *Mercury*, εὐελπῖς good Councillor ; and for his sake they nam'd the Night εὐφέγγης, good Adviser.

QUEST. X.

Whether they did well who deliberated midst their Cups ?

WHilst *Glaucus* was discoursing thus, the former tumultuous talk seemed to be pretty well lull'd ; and that it might be quite forgotten, *Nicofratus* started another question, saying, He never valued the matter before, whilst he thought it a *Persian* custom, but since it was discovered to be the *Greek* fashion too, it wants methinks some reason to excuse or defend its seeming absurdity ;

urdity ; for our reason, like our eye, whilst it floats in too much moisture, is hard to be moved, and unable to perform its operations. And all sorts of troubles and discontents, like insects to the Sun, creeping forth, and being agitated by a Glass of Wine, make the Mind irresolute and inconstant ; Therefore as a Bed is more convenient for a Man, whilst making merry, than a Chair, because it contains the whole Body, and keeps it from all disturbing motion ; so 'tis best to have the Soul perfectly at quiet, or if that cannot be, give it, as to Children that will be doing, not a Sword or Spear, but a Rattle or a Ball ; in this following the example of the God himself, who puts into the hands of those that are making merriment a *Ferula*, the lightest and softest of all weapons, that when they are most apt to strike, they may hurt least. O're a Glass of Wine Men should make ridiculous slips, and not such as may prove Tragical, lamentable, or of any considerable concern. Besides, in serious debates, 'tis chiefly to be considered, that Persons of mean understanding, and unacquainted with business, should be guided by the wise and experienced ; but Wine destroys this order. Insomuch that *Plato* says, Wine is called *σίνθης*, because it makes those that drink it *σινθατούσῃς*, think that they have Wit; for none o're a Glass of Wine thinks himself so Noble, Beauteous or Rich (tho' he fancies himself all these) as Wise ; And therefore Wine is babling, full of talk, and of a Dictating humour, so that we are rather for being heard than hearing, for leading than being lead. But a thousand such objections may be raised, for they are very obvious. But let us hear which of the Company, either old or young, can alledg any thing for the contrary opinion. Then said my Brother cunningly, and do you imagin, that any upon a sudden, can produce any probable reasons ? And *Nicosthenes* replying, yes, no doubt, there being so many learned Men and good Drinkers in Company : He with a

ſmile continued, Do you think, Sir, you are fit to treat of these matters, when Wine hath disabled you to discourse of Politics and State Affairs? Or is not this all one, as to think that a Man in his Liquor doth not ſee very well, nor understand thoſe that talk and diſcourse with him, yet hears the Music and the Pipers very well? For as 'tis likely that uſeful and profitable things, draw and affect the leneſe more than fine and gawdy; ſo likewiſe they do the mind too: And I ſhall not wonder, that the nice Philosophical ſpeculation ſhould eſcape a Man that hath drunk freely, but yet I think, if he was called to Political debates, his wiſdom would become more ſtrong and vigorous: Thus *Philip* at *Cheronea*, being well heat-ed, talkt very foolishly, and was the ſport of the whole Company; but as ſoon as they began to diſcource of a Truce and Peace, he compoſ'd his Countenance, contrac-ted his Brows, and diſmissing all vain empty and diſſolute thoughts he gave an excellent, wiſe and sober answer to the *Athenians*: To drink freely, is diſferent from being drunk, and thoſe that drink till they grow foolish, ought to retire to Bed: But as for thoſe that drink freely, and are otherwiſe Men of ſenſe, why ſhould we fear that they will fail in their understanding, or lose their ſkill, when we ſee that Muſicians play as well at a Feaſt as in a Theater? For Skill and Art being in the Soul, makes the Body ſerviceable to its operations, and obedient to its motions. Besides, Wine inſpirits ſome Men, and raiſes a confidence and aſſurance in them, but not ſuch as is haughty and odious, but pleaſing and agreeable. Thus they ſay, *Aeschylus* his Tragedies o're a Bottile; and that all his Plays (tho *Gorgias* thought his ἐπτά εἰν θύμας the greateſt of his Plays to be *Mars*'s) are *Bacchus*'s: For Wine (according to *Plato*) heating the Soul together with the Body, makes the body pliable, quick and active, and opens the Paſſages for the fancies, which draw along with them bold and daring expreſſions.

For

For some having a good natural invention , but whilst they are sober too diffident and too close midst their Wine, like Frankincense, exhale and open at the heat. Besides, Wine expels all fear which is the greatest hindrance to all Consultations, and quenches a many other degenerate and lazy Passions ; it opens the rancor and malice, as it were the two leav'd doors of the Soul, and displays the whole disposition and qualities of any Person in his Discourse : Freedom of speech, and through that Truth it principally produceth ; which if once wanting , neither quickness of wit, or experience availeth any thing, and many proposing that which comes next, rather hit the matter, than slighly and designedly conceal their present Sentiments : Therefore there is no reason to fear, that Wine will stir up our affections, for it never stirs up the bad unless in the worst Men, whose judgment is never sober : But as *Theophrastus* us'd to call the Barbers Shops *δοστρα ευπνόστα*, Wineless Entertainments ; so there is a kind of an uncouth Windless Drunkenness, always excited either by Anger, Malice, Emulation, or Clownishness in the Souls of the Unlearned : Now Wine blunting rather than sharpening many of these passions, doth not make them Sots and foolish, but simple and cunning, not negligent of what is profitable , but desirous of what is good and honest. Now those that think Craft to be Cunning, and Vanity or Closeness to be Wisdom, have reason to think those, that o're a Glass of Wine , plainly and ingeniously deliver their opinions, to be Fools. But on the contrary, the Antients call'd the God Λευθέαν and Λύπτος, Freer and Loosier, and thought him considerable in Divination ; nor, as *Euripides* says, because he makes men raging mad, but because he looseth and frees the Soul from all base distrustful fear, and puts them in a condition to speak truth, and freely to one another.

PLUTARCH's SYMPOSIACS.

The Eight Book.

Question I.

*Concerning those days in which some famous Men were Born,
and also concerning the Generation of the Gods.*

THose, my *Soffius Senicio*, who throw Philosophy out of Entertainments, do worse than those who take away a light : for the Candle being remov'd, the temperate and sober Guests will not become worse than they were before, being more concern'd to reverence, than to see one another : But if dulness and disregard to good Learning waits upon the Wine, *Minervas* golden Lamp it self could not make the entertainment pleasing and agreeable : For a Company to sit silent, and only cram themselves, is in good truth Swinish and almost impossible. But he that permits Men to talk, yet doth not allow set and profitable discourses, is much more ridiculous than he who thinks that his Guest should eat and drink, yet gives them foul Wine, unsavory Meat, and naistly prepared. For no Meat nor Drink which is not prepar'd as it ought to be, is so hurtful and unpleasant, as discourse which is ear'd

ry'd round in Company insignificantly and out of Season : The Philosophers, when they would give drunkenness a vile name, call it *λύπησον παρεγίον*, now *λυγῆν* is to use vain and trifling discourse : And when such babbling is accompanied by Wine, it usually ends in most disagreeable and rude contumely and reproach : 'Tis a good custom therefore for our Women, who in their Feasts call'd *Agronia*, seek after *Bacchus*, as if he was run away, but in a little time, gave over the search and cry, That He is fled to the Muses, and lurks with them; and sometime after, when Supper's done, put Riddles and hard Questions to one another : For this Mystery teaches us, that midſt our entertainments, we should use learned and Philosophical discourse, and ſuch as hath a Muse in it, and that ſuch discourse being applied to drunkenness, every thing that is brutiſh and outragious in it is conceal'd, being pleaſingly restrained by the Muses :

This Book being the Eight of my *Sympoſiacs*, begins with that discourse in which, about a year ago on *Plato's Birth-day* I was concern'd : On the ſixth day of *February* we Celebrated *Socrates* his Birth-day, and on the seventh *Plato's*; and that first prompted us to ſuch discourse as was ſuitable to the meeting, which *Diogenianus the Pergamenion* began thus : *Ion*, ſaid He, was happy in his Expression, when he ſaid, That Fortune, though much unlike Wisdom, yet did many things very much like her. And that ſhe ſeem'd to have ſome order and design, not only in placing the Nativities of these two Philosophers ſo near together, but in ſetting the birth day of the moſt famous of the two firſt. I had a great deal to ſay to the Company concerning ſome notable things that fell out on the ſame day, as concerning the time of *Euripides*' Birth and Death ; for he was born the ſame day that the Greeks beat *Xerxes* by Sea at *Salamis*, and died the ſame day that *Dionysius the Elder*, the Sicilian Tyrant

was born: Fortune (as *Timetus* hath it) at the same time taking out of the World a Representer, and bringing into it a real Actor of Tragedies: Besides, we remembred, that *Alexander* the King, and *Diogenes* the Cynic died upon the same day: And all agreed that *Attalus* the King died on his own Birth day. And some said, that *Pompey* the great was kill'd in *Egypt* on his Birth-day, or as others will have it, a day before. We remember *Pindar* also, who being born at the time of the *Pythian Games*, made afterward a great many excellent Hymns in honour of *Apollo*: To this *Florus* subjoyn'd; now we are Celebrating *Plato*'s Nativity, why should we not mention *Carneades* the most famous of the whole Academy? Since both of them was born on *Apollo*'s Feast, *Plato*, whilst they were Celebrating the *Ihargelia* at *Athens*; *Carneades*, whilst the *Cyrenians* kept their *Carneia*; and both these Feasts are upon the same day: Nay, the God himself, you (he continued) his Priests and Prophets call *Hebdomegas*, as if he was born on the same day: And therefore, those who make *Apollo* *Plato*'s Father, do not in my opinion dishonour the God, since by *Socrates*'s, as by another *Chidron*'s instructions, he is become so great a Phylitian for the diseases of the mind: And together with this, he mention'd that vision and voice which forbade *Aristo* *Plato*'s Father to come near or lie with his Wife for ten Months. To this *Tyndares* the *Spartan* subjoyn'd, 'tis very fit we should apply that to *Plato*,

He seem'd not sprung from Mortal Man, but God.

But for my part, I am afraid to beget as well as to be begotten, is repugnant to the incorruptibility of the Deity: For that implies a change and passion, as *Alexander* imagin'd, when he said, that He knew himself to be mortal as often as he lay with a Woman, or slept: For sleep

sleep is a relaxation of the Body, occasion'd by the weakness of our Nature, and all Generation is a corruptive parting with some of our own substance. But yet I take heart again when I hear *Plato* call the eternal and unbegotten Deity, the Father and Maker of the World and all other begotten things ; not as if He parted with any seed, but by his power, implanted a generative principle in matter, which acts upon, forms and fashions it. Winds passing through a Hen at breeding time, impregnate her : And it seems no incredible thing, that the Deity, though not after fashion of a Man, but by some other certain communication , fills a mortal Creature with some Divine conception : Nor is this my fense, but the *Egyptians*, who say Apes was conceived by the influence of the Moon ; and make no question, but that an immortal God may have Communication with a mortal Woman : but on the contrary, they think that no mortal can beget any thing on a Goddess, because they believe that Goddesses are made of thin Air and subtle heat and moisture.

QUEST. II.

What is Plato's meaning, when he says that God is, always plays the Geometer?

Silence following this Discourse , *Diogenianus* began again and said , since our discourse is about the Gods, shall us, especially on his own Birth-day, admit *Plato* to the Conference ? and inquire upon what account he says (supposing it to be his Sentence) that God always plays Geometer ? And I saying that this Sentence was not plainly set down in any of his Books, yet there are good arguments that it is his, and 'tis very much like his

his Expression; *Tyndares* presently subjoyning, said, perhaps, *Diogenianus*, you imagin that this Sentence intimates some curious and difficult speculation, and not that which he hath often mention'd, when he praiseth Geometry as a Science that takes off Men from sensible Objects, and makes them apply themselves to the intelligible and eternal Nature, the Contemplation of which is the end of Philosophy, as to view the Mysteries is of Initiation into holy Rites: For the nail of Pain and Pleasure that fastens the Soul to the Body, seems to do us the greatest mischief by making sensible things more powerful over us than intelligible; and by forcing the understanding to determin, the rather according to Passion than Reason: For it being accustom'd by the vehemency of Pain or Pleasure to be intent on the mutable and uncertain Body, as if it really and truly were, grows blind as to that which really is; and destroys that instrument and light of the Soul, which is worth a thousand Bodies, and by which alone the Deity can be discover'd. Now in all Sciences, as in plain and smooth Mirrors, some Marks and Images of the truth of intelligible Objects appear, but Geometry chiefly; which according to *Philo* is the cheif and principal of all, doth bring back and turn the understanding as it were purg'd, and gently loosen'd from Sence: And therefore *Plato* himself dislikes *Eudoxus*, *Archytas* and *Menachmus* for endeavouring to bring down the doubling the Cube to Mechanical operations, for by this means all that was good in Geometry would be lost and corrupted, it falling back again to sensible things, and not rising upward; and considering immaterial and immortal Images, in which God being versed, is always God.

After *Tyndares Florus*, a Companion of his, and who always jocosely pretended to be his Admirer said thus; Sir we are obliged to you for making your discourse not proper to your self, but common to us all; for you have given

given reasons to prove that *Plato* demonstrates, that Geometry is not necessary to the Gods, but to us; for the Deity doth not stand in need of Science as an Instrument to withdraw his Intellect from Generables, and to turn it to the *τὰ ὄντα* real things, for they are all in him, with him and about him. But pray consider whether *Plat*, though you do not apprehend it, doth not intimate something that is proper and peculiar to you, mixing *Lycurgus* with *Socrates*, as much as *Dicearcbus* thought he did *Pythagoras*: For *Lycurgus*, I suppose you know banish'd out of *Sparta* all Arithmetical proportion, as being Democratical, and favouring the Croud; but introduc'd the Geometrical as agreeable to an Oligarchy and Kingly Government that rules by Law, for the former gives an equal share to every one according to the number, but the other according to the proportion of their Deserts: It doth not huddle all things together, but in it there is a fair discretion of good and bad, every one having what is fit for him, not by lot or weight, but according as he is vertuous or vicious. The same proportion, my dear *Tyndares*, God introduceth, which is call'd *ἴσην* and *ἴσιον* and which teacheth us to account that which is just equal, and not that which is equal just: For that Equality which many effect, being the greatest Injustice. God, as much as possible takes away and useth that proportion which respects every Man's deserts; Geometrically defining it according to Law and Reason.

This Exposition we applauded; and *Tyndares* saying he envied him, desired *Autobulus* to engage *Florus*, and confute his discourse: That he refused to do, but produced another opinion of his own. Geometry, said he, considers nothing else but the accidents and properties of the extremities of Bodies, neither did God make the World any other way, than by terminating matter, which was *ἄπειρος* Infinite before; not that matter was either

either, as to magnitude or multitude really, ~~are~~ infinite, but the Antients us'd to call that ~~are~~ infinite, which by reason of its confusion and disorder is undetermin'd and unconfin'd. Now the terms of every thing that is form'd or figur'd are the form and figure of that thing, and without which the thing would be formless and unfigured : Now numbers and proportions being applied to matter it is circumscrib'd, and as it were bound up by Lines ; and from Lines consider'd as in the Superficies or Profundity God hath settled the first species and differences of Bodies, as foundations from which he might raise the four Elements, Fire, Air, Water and Earth : For 'twas impossible that out of a unsteady and confus'd matter, the equallity of the sides, the likeness of the angles, and the exact proportions of Octaedras, Ecoedras, Pyramids and Cubes should be deduc'd unless by some Power that terminated and shap'd every particle of matter. Therefore terms being fix'd to that which was indetermin'd or infinite before, the whole became, and still continues agreeable in all parts, and excellently terminated and mixt : The matter indeed always affecting an indeterminate State, and flying all Geometrical confinement, but proportion terminating and circumscribing it, and dividing it into several differences and forms, out of which all things that arise are generated and subsist.

When he had said this, he desired me to contribute something to the discourse, and I applauded their conceits as their own devises and very probable ; but lest you despise your selves (I continued) and altogether look for some external explication, attend to an exposition upon this Sentence which our Masters very much approve. Amongst the very Geometrical Theorems, or rather Problems, this is one ; two Figures being given to add a third, which is equal to one, and like the other : And 't is reported, that Pythagoras, upon the discovery of this Problem

Problem, offer'd a Sacrifice to the Gods; for this is a much more exquisite Theorem than that which lays down, that the square of the *Hypotenusa* in a right angle triangle, is equal to the squares of the two sides: Right, said *Dioſenianus*, but what is this to the present question? You will easily understand, I replied, if you call to mind how *Timæus* divides that which gave the World its begining into three parts: One of which is justly call'd God, the other Matter, and the third Form. That which is called Matter is the most confus'd Subject, the form the most beautiful pattern, and God the best of Causes. Now this cause, as far as possible, would leave nothing Infinite and indeterminate, but adorn nature with number, measure and proportion, making one thing of all the Subjects together, equal to the matter, and like the Form. Therefore proposing to himself this Problem, he made and still makes a third, and always preserves it equal to the matter, and like the Form, and that is the World; and this World, because of the natural necessity of Body, being in continual Changes and Alterations, is help'd and preserv'd by the Father and Maker of all things, who by proportion, terminates the substance according to the Pattern.

QUE S T. III.

Why Noises are better heard in the Night than the Day?

WHEN we Supp'd with *Ammonius* at *Athens*, who was then the third time Captain of the City bands, there was a great noise about the House, some without Doors calling Captain, Captain: After he had sent his Officers to quiet the Tumult, and had dispers'd the Crowd, we began to enquire what was the Reason that those that are within Doors hear those that are without,

our, but those that are without cannot hear those that are within as well. And *Ammonius* said, *Aristotle* had given a Reason for that already, for the Sound of those within being carried without into a large tract of Air, grows weaker presently and is lost ; but that which comes in from without, is not subject to the like casualty, but is kept close, and therefore more easie to be heard. But that seem'd a more difficult Question, Why Sounds seem greater, and yet altogether as clear in the Night as in the Day. For my own part (continued he) I think Providence hath very wisely contriv'd, that our Hearing should be quickest, when our Seeing can do us no, or very little, Service ; for the Air of the blind and solitary Night, as *Empedocles* calls it, being dark, supplies in the Ears that defect of Sence which it makes in the Eyes : But since of natural Effects we should endeavour to find the Causes ; and to discover what are the material and mechanical Principles of Things is the proper task of a natural Philosopher, which of us will deliver the first rational account ? *Boethius* began and said, when I was a Novice, in Letters I used to make use of Geometrical *Postulatas*, and assum'd as undoubted Truths, some undemonstrated Suppositions, and now I shall make use of some Propositions, which *Epicurus* hath demonstrated already : Bodies move in a *vacuum* and there are a great many spaces interspersed amongst the Attoms of the Air. Now when the Air being rarified is more extended, all the whole empty space is parcel'd out into little vacuities, scattered and interspers'd amongst the particles of Matter ; but when the Attoms of Air are condens'd and laid close together, they leave a vast empty space, convenient and sufficient for other Bodies to pass through. Now the coldness of the Night makes such a constipation, heat opens and separates the parts of condens'd Bodies, and therefore Bodies that boyl, grow soft or melt, require a greater space than before ; but

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on the contrary, the parts of the Body that are condens'd or freeze, are contracted closer to one another, and leave those vessels and places from which they retir'd, partly empty. Now the sound meeting with, and striking against a great many Bodies in its way, is either altogether lost or scatter'd, and very much, and very frequently hinder'd in its Passage ; but when it hath a plain and smooth way through an empty space, and comes to the Ear uninterrupted, the passage is so sudden, that it preserves its articulate distinctnes, as well as the words it carries : You may observe that empty Vessels, when knock'd, answer presently, send out a noise to a great distance, and oftentimes the sound whirl'd round in the hollow, breaks out with a considerable force : whilst a Vessel that is fill'd, either with a liquid or a solid Body, will not answer to a stroak, because the sound hath no room nor passage to come through. And amongst solid Bodies themselves, Gold and Stone, because they want Pores, can hardly be made to sound ; and when a noise is made by a stroak upon them, it is very flat, and presently lost : But Brass is sounding, it being a porous, rare and light Metal ; not consisting of parts closely compacted, but being mixt with a yeilding and uncompacted Substance, which gives free passage to other motions, and kindly receiving the sound, sends it forward, till some touching the Instrument, do, as it were, seize on it in the way, and stop the hollow ; for then, by reason of the hindring force it stops and goes no farther. And this in my Opinion, is the reason why the Night is more sonorous, and the Day lesse ; since in the Day, the heat raryfying the Air, makes the empty spaces between the particles to be very little. But pray, let none argue against the suppositions I assump'd : And I (*Ammonius* bidding me oppose him) said, Sir, your first suppositions only requiring a *vacuum* to be granted, I shall admir, but you err, in supposing, that a *vacuum* is

is conducing either to the preservation or conveyance of sound : For that which cannot be toucht, acted upon, or struck, is peculiarly favorable to silence ; for Sound is the stroak of a sounding body, that is sounding which is of the same kind, and can be wrought on by it, which is easie to be mov'd, light, smooth, and by reason of its tensenes and continuity, is obedient to the stroak, and such is the Air. Water, Earth and Fire, are of themselves soundless, but each of them make a noise when Air falls upon or gets into them : Brass, when empty, hath no sound; but being mixt with a smooth and gentle Air, answers to a stroak, and is sounding. If the Eye may be judge, Iron must be reckoned to have a great many vacuities, and to be porous like a Honey Comb, yet 'tis the dullest, and sounds worse than any other Metal.

Therefore there is no need to trouble the Night, to contract and condense its Air, that in other parts we might leave vacuities and wide spaces ; as if the Air would hinder and corrupt the substance of the sound, whose very substance, form and power it self is : Besides, if your Reason held misty and extream cold nighes would be more sonorous than those which are temperate and clear , because then the Atoms in our Atmosphere are confitipated, and the spaces which they left, remain empty ; and what is more obvious, a cold day should be more Sonorous than a warm Summers night ; neither of which is true. Therefore laying aside that explication, I produce *Anaxagoras*, who teacheth, that the Sun makes a tremulous motion in the Air, as is evident from those little motes (by some called *πλας*) which are seen rost up and down, and flying in the Sun-Beams : These (says He) being in the day-time whisked about by the Heat, and making a humming noise, lessen or drown other sonnds, but at Night their motion, and consequently their noise, ceaseth : When I had thus said, *Ammonius* began :

began: Perhaps it will look like a ridiculous attempt in us, to endeavour to confute *Democritus*, and correct *Anaxagoras*: Yet we must not allow that humming noise to *Anaxagoras* his little motes, for 'tis neither probable nor necessary: But their tremulous and whirling motion in the Sun-Beams, is often-times sufficient to distract and break a Sound: For the Air (as hath been already said) being it self the Body and Substance of Sound, if it be quiet, undisturb'd, and its passages continue strait, conveys the particles or the motions, which make the sound to a great distance: Thus Sounds are best heard in calm still weather, and on the contrary, as *Simonides* hath it,

*No tearing Tempests rattled through the Skies,
Which hinder sweet Discourses from Mortal Ears.*

For after the distract'd Air hinders the Articulateness of a discourse, from coming to the Ears, though it may convey something of the loudness and length of it. Now the night simply consider'd in it self; hath nothing that may distract the Air, though the day hath, viz. the Sun, according to the opinion of *Anaxagoras*. To this *Tyratyllis*, *Ammonius*'s Son subjoining, said, What is the matter for Gods sake, that we endeavour to solve the difficulty, by the intelligible fancy'd motion of the Air, and never consider that which is sensible and evident? For *Jupiter* the great Ruler above, doth not covertly and silently, move the little particles of Air, but as soon as he appears, stirs up and moves every thing.

*He sends forth lucky signs,
And stirs up Nations to their proper work.*

And they obey, and (as *Democritus* saith) as if newly born again, fall to their worldly concerns with noisy and effectual contrivances. And upon this account, *Ibycus* appositely calls the Dawning *Clyton* from *Clycin*, to hear, because then Men first began to hear and speak. Now

at Night, all things being at rest, the Air being quiet and undisturb'd, must therefore probably transmit the voice better, and convey it whole and unbroken to our Ears : *Aristodemus* the *Cyprian* being then in the Company, said, but consider Sir, whether Battles, or the Marches of great Armies by Night, do not confute your reason, for the noise they make seems as loud as otherwise, though then the Air is broken and very much disturbed : But the reason is partly in our selves ; for our voice at night is usually vehement, we either commanding others to do something, or asking short questions with heat and concern : For that at the same time, when Nature requires rest, we should stir to do or speak any thing, there must be some great and urgent necessity for it, and thence our voices become more vehement and loud.

QUEST. IV.

Why, when in the sacred Games, one sort of Garland was given in one, and another in another, the Palm was common to all? And why they call the great Dates μικολάες.

TH E *Isthmian* Games being celebrated, when *Sophis* was the second time Director of the Solemnity, we avcided other Entertainments, he treating a great many Strangers, and often all his fellow Citizens : Once when he entertain'd his nearest and most Learned Friends at his own House, I was one of the Company. After the first Course, one coming to *Herod* the Rhetorician, brought a Palm and a wreath'd Crown, which one of his Acquaintance, who had won the prize at *Encomiastic* Exercises, sent him : This *Herod* receiv'd very kindly, and sent it back again, but added, That He could not tell the reason why, since each of the Games gave a parti-

particular Garland, yet all of them bestowed the Palm. For those do not satisfie me, who say that the equality of the leaves is the reason, which growing out one against another, seem to resemble some striving for the prize, and that Victory is call'd *vixen* from *μη τίκειν* not to yield. For a great many other Trees in just measure and regularity, dividing the nourishment to their Leaves, growing opposite to one another, show a decent order and wonderful equality: They seem to speak more probably, who, say the Antients, were pleas'd with the Beauty and pleasing Figure of the Tree: Thus *Homer* compares *Nausicae* to a Palm-branch. For you all know very well, that some threw likewise at the Victors, Roses, and some Pomegranates and Apples to honour and reward them: But now the Palm hath nothing evidently more taking, than many other things, since here in *Greece*, it bears no Fruit that is good to eat, it not ripning and growing mature enough: But if, as in *Syria* and *Egypt*, it bore a Fruit that is the most pleasant to the Eyes of any thing in the World, and the sweetest to the Taste, then I must confess nothing could compare with it. And the *Persian* Monarch (as the story goes) being extreamly taken with *Nicolaus* the *Peripatetic* Philosopher, who was a very sweet humor'd Man, Tall and Slender and of a ruddy Complexion, called the greatest and fairest *Dates Nicolaous*. This Discourse of *Herod*'s seem'd to give occasion for a query about *Nicolaus*, which would be as pleasant as the former. Therefore, said *Sophis*, let every one carefully give his Sentiments of this matter. I begin first, and think, that as far as possible the honour of the Victor should remain fresh and immortal. Now a Palm-tree is the longest liv'd of any, as this Line of *Orpheus* testifies:

They liv'd like Branches of a Leavy Palm.

And only this, though said to belong to many beside,
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enjoys the priviledge of having always fresh and the same Leaves. For neither the Olive, the Lawrel, the Myrtle, nor those others which are commonly ſaid never to lose their Leaves, have not the same ſtill, but as the old fall, new ones grow. So Cities continue the ſame where new ſucceed the decaying Animals. But the Palm never ſhedding a Leaf, is continually adorn'd with the ſame Green. And this Power of the Tree, I believe, Men think agreeable to, and fit to, represent the strength of Victory.

When *Sophis* had done, *Protagoras* the Grammariān calling *Praxiteles* the Commentator by his Name, ſaid, what then, ſhall we ſuffer thoſe Rhetoricians to be thought to have hit the Mark, when they bring Arguments only from probabilities and conjectures? And can we produce nothing from History to Club to this Diſcourse? Lately, I remember, reading in the *Attic Annals*, I found that *Theseus* firſt inſtituted Games in *Delos*, tore of a Branch from the ſacred Palm Tree, which was call'd *Spadix*. And *Praxiteles* ſaid as much, but perhaps ſome will demand of *Theseus* himſelf, upon what account, when he inſtituted the Game, he broke off a Branch of Palm, rather than of Lawrel or of Olive. But conſider whether this be not a prize proper to the *Pythian Games*, for at *Amphyction's* direcſion, there they firſt, in Honour of the God, Crown'd the Victorſ with Lawrel and Palm, as conſecrating to the God, not the Lawrel or the Olive, but the Palm: As *Nicias* did, who defray'd the charges of the ſolemnity in the Name of the *Athenians* at *Delos*; the *Athenians* themſelves at *Delphos*, and before theſe, *Cypſelus* the *Corinthian*, for this God is a lover of Games, and delights in contending for the prize at Harping, Singing and throwing the Bar, and as ſome ſay, at Cuffing; and affiſts Men when contending, as *Homer* witnesseth, by making *Achilles* ſpeak thus,

*Let two come forth in Cuffing stout and try,
To which Apollo gives the Victory.*

And amongst the Archers, He that made his Address to *Apollo*, made the best shoote, and He that forgot to pray to him miss'd the mark. And beside, 'tis not likely, that the *Athenians* would rashly, and upon no grounds, dedicate their place of exercise to *Apollo*: But they Thought, that that God which bestows health, gives likewise a vigorous constitution and strength for the Encounter. And since some of the Encounters are light and easie, others laborious and difficult; the *Delphians* offer'd Sacrifices to *Apollo* the Cuffer, the *Cretans* and *Spartans* to *Apollo* the Racer; and the Dedication of spoiles taken in the Wars and Trophies to *Apollo Pythius*, show that he is of great power to give Victory in War. Whilst he was speaking, *Caphyus Theon's Son* interrupted him, and said, This Discourse smells neither of History nor Comment, but is taken out of the common Topics of the Peripatetics, and endeavours to perswade; besides, you should, like the *Tragedians*, raise your Machin, and fright all that contradict you with the God: But the God, as indeed 'tis requisite he should be, is equally Benevolent to all. Now let us, following *Sospis* (for he fairly leads the way) keep close to our Subject the Palm-tree, which affords us sufficient scope for our Discourse: The *Babylonians* celebrate this Tree, as being useful to them three hundred and sixty several ways: But to us Greeks 'tis of very little use, unles the want of Fruit may instruct our Contenders in the Games. For it being the fairest, greatest and best proportion'd of all sorts of Trees, it bears no Fruit amongst us; for the goodness of its temper employing all the nourishment upon the body of the Tree, leaves it very little and very bad Seed. Beside all this, it hath something peculiar, and

which cannot be attributed to any other Tree. 'The branch of a Palm, if you put a weight upon it, doth not yeild and bend downwards, but turns the contrary way, as if it resisted the pressing force: The like is to be observ'd in these exercises: For those, that through Weakness or Cowardice yeild to them, their Adversaries oppress, but those that stoutly endure the Encounter, have not only their bodies, but their minds too, strengthened and encreased.'

QUEST. V.

Why those that Sail upon the Nile, take up the water they are to use before day?

ONE demanded a reason why the Sailors take up the water for their occasions, out of the River *Nile*, by Night and not by Day: Some thought they fear'd the Sun, which heating the moist body, would make it more liable to putrifaction: For every thing that is warm'd becomes more easie to be chang'd, having already suffer'd, when its other quality was remitted, and cold constipating the parts, seems to preserve every thing in its natural State, and Water especially. For that the cold of water is naturally constringent, is evident from Snow, which keeps Flesh from corrupting a long time. And heat, as it destroys the proper quality of other things; so of Honey, for it being boyled, is it self Corrupted, though when raw it preserves other Bodies from Corruption, and that this is the cause I have a very considerable Evidence from Standing Pools, for in Winter they are as wholsom as other water, but in Summer they grow bad and noxious; therefore the night seeming in some measure to resemble the Winter, and the Day the Summer, they think the Water,

ter that is taken up at Night is less ſubject to be vitiated and chang'd,

To these ſeemingly probable Reasons, another was added which confirmed the Ingenuity of the Sailors: For ſome ſaid that they took up their Water by night, because then it was clear and undiſturb'd; but at day-time, when a great many fetch'd water together, and many Boats were Sailing, and many Beasts ſwimming upon the *Nile*, it grew thick and muddy, and that in that condition it was more ſubject to Corruption, for mixt Bodies are more eaſily corrupted than ſimple and unmixt; for from mixture proceeds a diſagreement of the parts, from that diſagreement a Change, and Corruption is nothing else but a certain Change; and therefore Painters call the mixing of their Colours φθοράν Currupting; and Homer expreſſeth βα'χαι dying by μῆνας: Commonly we call any thing that is ſimple and unmixt ἀφθαρτον and ἀνέργεια incorruptible and immortal. Now Earth being mixt with Water, ſooner corrupts its proper Qualities, and makes it unfit for drinking, and therefore ſtanding Waters ſtink ſooner, being continually fill'd with particles of Earth, whilſt running Waters preserve themſelves by either leaving behind, or throwing off the Earth that falls into them. And *Hesiod* juſtly commends

The water of a pure and conſtant Spring.

For that Water is wholsom which is not Corrupted, and that is not Corrupted, which is pure and unmixt. And this opinion is very much confirm'd from the diſference of Earths, for thoſe Springs that run through a mountainous Rocky ground, are ſtronger than thoſe which are cut through Plains or Marshes: because they do not take off much Earth. Now the *Nile* running through a ſoft Country, like the Blood mingled with

The Flesh, is fill'd with sweet Juices that are strong and very nourishing ; yet 'tis thick and muddy, and becomes more so if disturb'd : For motion mixeth the Earthly particles with the Liquid, which because they are heavier, fall to the Bottom as soon as the Water is still and undisturb'd. Therefore the Sailors take up the water they are to use, at Night, by that means likewise preventing the Sun, which always exhales and consumes the subtler and lighter particles of the Liquid.

QUEST. VI.

Concerning those who come late to an Entertainment and from whence those words ἀκρόπορα, ἀειστον and δεῖπνον are derived?

MY younger Sons staying too long at the Plays, and coming in too late to Supper, Theon's Sons waggishly and jocosely call'd them *καλυσθέπτες*, and *ζωροβεττας*, Supper-hinderers, Night-Suppers, and the like ; and they call'd them again, *τρεχεδίπτες*, Run-Suppers. And one of the old Men in the Company said, *τρεχεδίπτης* signified one that was too late for Supper ; because when he found himself tardy, he mended his pace, and made more than common haste : And told us a Jest of *Battus Caesar's Jester* ; who call'd those that came late, *ἐπιδυμιάτης*, Love-Suppers, because out of their Love to Entertainments, though they had business they would not desire to be excused. And I said, that *Polycarpus* a leading Orator at *Athens*, in his Apology for his way of Living before the Assembly said ; besides a great many things which I could mention, Fellow-Citizens, when I was invited to Supper, I never came the last Man : For that is more Democratical, and on the contrary, those that are forc'd to

stay

stay for others that come late, are offended at them-as uncivil, and of an Oligarchical Temper. But *Soclaris* in defence of my Sons said, *Alcaeus* (as the story goes) did not call *Pittacus* ζορδογειτόνα for supping late, but for delighting in base and scandalous Company : Heretofore to eat early was accounted scandalous, and such a Meal was called ἀκράπομα from ἀκρασία Intemperance. Then *Theon* interrupting him said, we must not trust those who have delivered down to us the Antients way of Living. For they say that those being us'd to work, and very temperate in the Morning eat a bit of Bread dipt in ἀκράτῳ, Wine, and nothing else, and that they call'd that Meal ἀκράτισμα from the ἀκράτος. Their Supper they call'd ὄχον, because returning from their busines they took it ὄχει late. Upon this we began to enquire, whence those two Meals δεῖπνον and δειπνον took their Names. In *Homer* δειπνον and ἀναπόμα seem to be the same Meal : For, he says, that *Eumeus* provided δειπνον by the break of day, and 'tis probable that δειπνον was so call'd quasi αὐτοῖς, because provided in the Morning ; and δεῖπνον was so nam'd from διαγενέσθαι τὸν πόνον, easing Men from their Labour. For Men us'd to take their δεῖπνον after they had finish'd their busines, or whilst they were about it. And this may be gathered from *Homer*, when he says,

Then when the Woodman dots his Supper dress,

But some perhaps will have δειπνον quasi εὔστον easily provided, because that Meal is usually made upon what is ready and at hand ; and δεῖπνον quasi διαπεπονημένον laboured, because of the pains us'd in dressing. My Brother, *Lamprias*, being of a scoffing, jeering Nature, said, since we are in a trifling Humour ; I can show, that the Latin Names of these Meals are a thousand times more proper than the Greek ; δεῖπνον Supper, they call *Cena*,

Kōīya

Koīvra dī tū kōivwicū from Community ; because they took their *āeisov* by themselves, but their *Cæna κοīva* with their Friends. *Aeisov* Dinner they call *Prandium, πράνδιον*, from the time of the day : For *ēydtov* signifies *δειλασθήν*, Noon-tide, and to rest after Dinner, they express by *ēydtācay*, or else by *πραγμάτων* they denote a bit taken in the Morning, *πείνης γεύσας*, before they have need of any : And not to mention *σφραγα*, *stragula*, Feats, *διησον*, *Vinum*, Wine, *μελ*, *Mel*, Honey, *έλαιον*, *O'leum*, Oyl, *γεύσας*, *gustare*, to taste, *πρεπεῖν*, *propinare*, to drink to another, and a great many more words, which they have plainly borrowed from the Greeks, who can deny but that they have taken their *Commissatio Κωμισσάτον* Banqueting from our *KōμΘ*, *Comus* ; and *μισχημεῖν* *miscere* to mingle from the Greeks too ; thus in *Homer*,

He in a Bowl himself θυσετε mixt generous Wine.

They call a Table *uīvσαν mensam* from *tūs ēv uīsω dīσως*, placing it in the middle ; Bread *πάνη panem* from satisfying *πείναν* hunger ; a Garland *κορώναν Coronam* from *κερ-* *νον* the Head ; and *Homer* somewhere likens, *τὸ κεράνθη*, a head-piece to a Garland ; *Cadere* to beat from *δέσσεν* ; and *Dentes*, Teeth, *quasi ὄδοντας* ; Lips they call *λαβέζα*, from *λαμβάνειν tū βορρήν dī ἀντῶν*, taking our Victuals with them ; therefore when you hear such fooleries, as I have proposed, you must not laugh, or not give those men leave to creep in through words, as through Minds, to beat down some things, and ruin others.

QUEST. VII.

Concerning Pythagoras's Symbols, in which he forbids us to receive a Swallow into our House, and bids us as soon as we are risen to ruffle the Bed-cloaths.

Sylla the Carthaginian upon my return to Rome, after a long absence, gave me as the Romans call it a well-coming Supper, and invited some few other friends, and amongst the rest one Lycius, an Hetrurian, the Scholar of Moderatus the Pythagorean; He seeing my Friend Philinus eat no flesh, began (as the opportunity was fair) to talk of Pythagoras; and affirm'd that he was a Tuscan, not because his Father, as others have said, was one; but because he himself was born, bred and taught in Tuscany: To confirm this he brought considerable Arguments from such Symbols as these; as soon as you are risen, ruffle the Bed-cloaths: leave not the Print of the Pot in the Ashes: Receive not a Swallow into your House: Never step over a Besom: Or keep in your House Creatures that have hook'd Claws: For these Precepts of the Pythagoreans the Tuscans only, as he said, carefully observe. Lycius having thus said, that Precept about the Swallow seem'd to be most unaccountable, it being a harmless and kind Animal, and therefore it seem'd strange that that should be forbid, the house as well as the hook'd claw'd Animals, which are ravenous, wild and bloody: Nor did Lycius himself approve that only interpretation of the Antients, who say, this Symbol aims directly at Back-biters, and Tale-bearing Whisperers. For the Swallow whispers not at all, it chatters indeed, and is noisy, but not more than a Pye, a Partridge, or a Hen. What then said Sylla, is it upon the old fabulous account of killing her Son, that they deny the Swallow Entertainment, by that means showing

showing their dislike to those Passions which (as the Story goes) made *Tereus* and *Progne* and *Philomel*, both act and suffer such wicked and abominable things, and even to this day, they call the Birds *Daulides*. And *Gorgias* the Sophister, when a Swallow muted upon him, looked upon her, and said, *Philomel* this was not well done: nor is this Punishment common to the other, for the Nightingale, though concern'd in the same Tragedy we willingly receive. Perhaps, said I, Sir what you have alledg'd may be some Reason, but pray consider whether first they do not hate the Swallow upon the same account that they abhor hook'd clawd Animals; for the Swallow feeds on Flesh: and Grasshoppers, which are sacred and Musical, they chiefly devour and prey upon. And, as *Aristotle* observes, they fly near the surface of the Earth to pick up the little Animals. Besides that alone of all House-Animals makes no return for her Entertainment: The *Stork*, though she is neither covered, fed, or defended by us, yet pays for the place where she builds; going about and killing the Efts, Snakes, and other venomous Creatures. But the Swallow, though she receives all those several kindnesses from us, yet as soon as her young are fledg, flies away faithless and ungrateful; and which is the worst of all, of all House-Animals, the Fly and the Swallow only never grow tame, suffer a Man to touch them, keep Company with, or learn of him: And the Fly is so shy because often hurted and driven away; but the Swallow naturally hates Man, suspects and dares not truit any that would tame her: And therefore if we must not look on the outside of these things, but opening them view the Representations of some things in others, *Pythagoras* setting the Swallow for an example of a wandring unthankful Man, adviseth us not to take those who come to us for their own need, and upon occasion, into our familiarity, and let them partake of the most sacred things, our House

House and Fire. This Discourse of mine gave the Company Encouragement to proceed, so they attempted other Symbols, and gave moral Interpretations of them ; for *Philinus* said, That that Precept of blotting out the Print of the Pot, instructed us not to leave any plain mark of Anger, but as soon as ever the Passion hath done boyl-ing, to lay aside all thoughts of Malice and Revenge. That Symbol which adviseth us to ruffle the Bed-cloaths, seem'd to some to have no secret meaning, but to be in it self very Evident, for it is not decent for the place to be seen where a Man hath lain with his Wife, as being a too manifest Representation of, and an alluring temptation to, the Action. But *Sylla* thought the Symbol was rather intended to prevent Mens sleeping in the Day-time, all the conveniences for sleeping being taking away in the Morning as soon as we are up : For Night is the time for Sleep, and in the Day we should rise and follow our affairs, and not suffer so much as the Print of our Body in the Bed, since a Man asleep is of no more use than one Dead. And this Interpretation seems to be confirmed by that other precept in which the *Pythagoreans* advise their followers not to take off any Man's burthen from him, but to lay on more, as not countenancing Sloth and Laziness in any.

QUEST. VIII.

Why the Pythagoreans command Fish not to be eaten, more strictly than other Animals ?

OUR former Discourse *Lycius* neither reprehended nor approv'd, but sitting silent and musing, gave us the hearing ; Then *Empedocles* addressing his Discourse to *Sylla*, said, If our Friend *Lycius* is displeas'd with the Discourse, 'tis time for us to leave off. But if these

these are some of their mysteries which ought to be conceal'd, yet I think this may be lawfully divulged, that they more cautiously abstain from Fish, than other Animals. For this is said of the Antient Pythagoreans, and even now I have met with *Alexicrates*'s Scholars, who will eat and kill some of the other Animals, but will never taste Fish. *Tyndares* the *Spartan* said, they spar'd Fish, because they had so great a regard for silence : (My Name-sake *Empedocles* the Philosopher call'd Fish ἄλοντας because they had τὴν ὄντα εὐθομένην, their voice shut up) for they thought silence to have something extraordinary and Divine in it, since the Gods themselves, without any voice at all, by their works and operations, discover their meaning to the wise. Then *Lycius* gravely and compositely saying, that perhaps that true reason was obscure and not to be divulg'd, yet they had liberty to venture upon probable conjectures. *Theon* the Grammian began thus, To demonstrate, that *Pythagoras* was a *Tuscan* as a great and no easie task : But 'tis confess, that he convers'd a long time with the wise Men of *Egypt*, and imitated a great many of the Rites and Institutions of the Priests : For instance that about Beans : For *Herodotus* delivers, that the *Egyptians* neither set nor eat Beans, nay, cannot endure to see them, and we all know, that even now the Priests eat no Fish ; and the stricter sort eat no Salt, and refuse all Meat that is seasoned with it. Others bring other reasons for this, but the only true reason is hatred to the Sea, as being a disagreeable, or rather naturally a destructive Element to Man. For they do not imagin that the Gods, as the *Stoics* did, that the Stars were nourished by it : But on the contrary, think that the Father and Preserver of their Country, whom they call the Deflux of *Osiris* is lost in it, and when they bewail him as born in the left-hand parts, and destroy'd in the right hand they intimate to us the ending and corruption of their *Nilus* by the Sea ; and therefore they do

not

not believe that its water is wholesome, or that any creature produc'd or nourish'd in it, can be clean or wholesome food for Man, since it breathes not the common Air, and feeds not on the same food with him. And the Air that nourisheth and preserves all other things, is destructive to them, as if their production and life were unnecessary and against Nature; Nor should we wonder, that they think Animals bred in the Sea, to be disagreeable to their bodies, and not fit to mix with their blood and Spirits, since, when they meet a Pilot they will not speak to him, because he gets his living by the Sea. *Sylla* commended this discourse, and added concerning the *Pythagoreans*, that they then chiefly tasted flesh, when they Sacrific'd to the Gods. Now no Fish is ever offer'd in Sacrifice: I, after they had done, said, that many, both Philosophers and unlearned, considering with how many good things it furnisheth and makes our Life more comfortable, take the Sea's part against the *Egyptians*. But that the *Egyptians* should abstain from Fish, because they are not of the same kind, is ridiculous and absurd, nay to Butcher and feed on other Animals, because they bear a nearer relation to us, would be a most inhuman and *Cyclopiam* return. And they say that *Pythagoras* bought a draught of Fishes, and presently commanded the Fishers to let them all out of the Net, and this shows, that He did not hate, or not mind Fishes, as things of another kind and destructive to Man, but that they were his dearly beloved Creatures, since he paid a ransom for their freedom. Therefore the tenderness and humanity of those Philosophers, suggest a quite contrary reason, and I am apt to believe, that they spare Fishes to instruct Men, or to accustom themselves to acts of Justice, for other Creatures generally give Men cause to afflict them, but Fishes neither do, or are capable of doing us any harm. And 'tis easie to shew both from the Writings and Religion of the Antient's

tients that they thought it a great sin not only to eat, but to kill an Animal that did them no harm. But afterwards being necessitated by the spreading Multitude of Men, and commanded (as they say) by the *Delphic Oracle* to prevent the total decay of Corn and Fruit, they began to Sacrifice, yet they were so disturb'd and concerned at the Action, that they called it οὐδέν and πείρην, as if they did some strange thing in killing an Animal; and they are very careful not to kill the Beast before the Wine and Salt being thrown upon his Head, he nods in token of consent. So very cautious are they of injustice. And not to mention other considerations, were no Chickens for instance, or Rabbets killed, in a short time they would so increase, that there could be no living. And now 'twould be a very hard matter to put down the eating of Flesh, which necessity first introduc'd, since Pleasure and Luxury hath Espoused it. But the water Animals neither consuming any part of our Air or Water, or devouring the Fruit, but as it were encompassed by another world, and having their own Proper bounds, which 'tis death for them to pass, they afford our Belly no pretence at all for their destruction; and therefore to catch or be greedy after Fish, is plain Deliciousness and Luxury, which upon no just reason infects the Sea and dives into the deep. For we cannot call the Mullet Corn destroying, the Trout Grape-eating, nor the Barble or Sea Pike Seed gathering, as we do, signifying their hurtfulness by these Epithetes, some Land Animals. Nay, those little mischiefs which we complain of, in these House-Creatures, a Weazel or a Fly, none can justly lay upon the greatest Fish. Therefore the *Pythagoreans* confining themselves, not only by the Law which forbids them to injure Men, but also by Nature, which commands them to do violence to nothing, fed on Fish very little, or rather not all. But suppose there were no injustice in the case, yet to delight in Fish, would argue

Dainti-

Daintiness and Luxury : because they are such costly and unnecessary Diet. Therefore *Homer* doth not only make the *Greeks*, whilst encamped near the Hellespont to eat no Fish, but mentions not any Sea-provision, that the dissolute *Phaeacians* or Luxurious Woers had, though both Islanders. And *Ulysses*'s Mates, though they sail'd o're so much Sea, as long as they had any Provision left, never let down a Hook or Net :

But when the Victuals of their Ship was spent,

A little before they fell upon the Oxen sacred to the Sun, they caught Fish, not to please their wanton appetite, but to satisfie their hunger.

With crooked Hooks for cruel Hunger gnaw'd,

The same necessity forcing them to catch Fish, and devour the Oxen of the Sun. Therefore, not only amongst the *Egyptians* and *Syrians*, but *Greeks* too to abstain from Fish was a piece of Sanctity, they avoiding (as I think) as superfluous curiosity in Diet, as well as being just. To this *Nestor* subjoining said, But Sir, of my Citizens, as of the *Megarenians* in the Proverb, you make no account; although you have heard me often say, that our Priests of *Neptune* (whom we call *Hieromnemenas*) never eat Fish. *Neptune* himself is called *φυταλμω* Sea-breeder: And the Ancient *Greeks* sacrificed to *Neptune* *παλγονεν* the first-Father, imagining, as likewise the *Syrians* did, that Man rises from a liquid substance: And therefore they worship a Fish as of the same production and breeding with themselves, in this matter being more happy in their Philosophy than *Anaximander*: For he says, that Fish and Men were not produc'd in the same substances, but that Men were first produc'd in Fishes, and when they were grown up, and able to help themselves were thrown out, and so liv'd upon the Land. Therefore as the Fire devours it's Parents, i.e. the matter out of which it was first kindled,

so Anaximander asserting that Fish were our Common Parents condemneth our feeding on them.

Q U E S T. IX.

Whether there can be new Diseases, and how caused?

PHilo the Physician stoutly affirm'd that the Leprosie, *Elephantiasis*, was a Disease, but lately known, since none of the Ancient Physicians speak one word of it, though they oftentimes enlarge upon little, frivolous and obscure trifles. And I to confirm it, cited Athenodorus the Philosopher who in his first Book of Epidemical Diseases, says, That not only that Leprosie, but also the *υδερός*, the Water-dread (occasioned by the biting of a mad Dog) were first discover'd in the time of Asclepiades. At this the whole Company were amaz'd, thinking it very strange that such Diseases should begin then, and yet as strange that they should not be taken notice of in so long a time; yet most of them leaned to this last Opinion, as being most agreeable to Man; and not in the least daring to imagin the Nature affected Novelties, or woud in that Body of Man, as in a City, create new Disturbances and Tumults. And Diogenianus added, that even the Passions and Diseases of the mind go on in the same old road that formerly they did; and yet the viciousness of our Inclination is exceedingly prone to variety, and our mind is Mistress of it self and can, if it please, easily change and alter. Yet all her inordinate motions have some sort of order, and the Soul hath bounds to her Passions, as the Sea to her overflowings: And there is no sort of Vice now amongst us which was not practis'd by the Ancients. There are a thousand differences of Appetites, the various motions of Fear, the different Schemes of Grief and Pleasure are innumerable:

Yet

*Yet are not they of late, or now produc'd
And none can tell from whence they first arose.*

How then should the Body be subject to new Diseases, since it hath not, like the Soul, the principle of its own Alteration in its self; but by common Causes is joyn'd to Nature, and receives such a temperature, whose indefinite variety of Alterations is confin'd to certain bounds, as a Ship is, that is tost between its Anchors in the Key: Now there can be no Disease without some Cause, it being against the Laws of Nature, that any thing should be without a Cause; now 'twill be very hard to find a new Cause, unless we fancy some strange Air, Water or Food never tasted by the Ancients should out of other Worlds, or entermundane Spaces descend to us; for we contract Diseases from those very things which preserve our Life, for there are no peculiar Seeds of Diseases, but the disagreement of their Juices to our Bodies, or our excess in using them disturbs Nature. These disturbances have still the very same differences, though now and then called by new Names. For Names depend on Custom, but the Passions on Nature; and these being constant and those variable, give occasion to this mistake. As in the Parts of a Speech and the Syntax of the Words, 'tis impossible that any new sort of Barbarism or Solocism should arise, so the temperature of the Body hath some certain Deviations and Corruptions, into which it may fall, those things which are against and hurtful to Nature being in some sort contain'd in it. The Mythographers are in this particular very ingenious, for, they say, that monstrous uncough Animals were produc'd in the time of the Giants War, the Moon being out of its Course, and not rising where it us'd to do: And those who think Nature produces new Diseases, like Monsters, and yet give no, either likely or unlikely, Reason of the Change, err as I imagin, *Philo*, in taking

a less or a greater degree of the same Disease, to be a different Disease. The intencion or encrease of a thing makes it more or greater, but does not make the Subject of another kind. Thus the Leprosie being an intense Scabbiness is not a new kind, nor the Water-dread, distinguish'd from other melancholic and stomachical Affections but only by the degree. And I wonder we did not observe that *Homer* was acquainted with this Disease, for 'tis evident that he calls a Dog *λυστίης* from the very same rage with which, when Men are posseſt, they are said to *λυστίνη*. Against this Discourse of *Diogenianus Philo* himself made some objections, and desired me to be the old Physicians Patron: Who must be branded with inadvertency and ignorance, unless it appears that those Diseases began since their time. First then *Diogenianus*, methinks, very precariously desires us not to think, that the intenseness or remisness of degrees is a real difference; nor alters the kind: For were this true, then we should hold that down-right Vinegar is not different from prickt Wine, nor a bitter from a rough taste, Darnel from Wheat, nor Garden Mint from Wild Mint; for 'tis evident that these differences are only the several degrees of the same Qualities, in some being more intense, in some more remiss. So we should not venture to affirm, that flame is different from a white Spirit; Splendor from Flame, Hore-Frost from Dew, or Hail from Rain, but that the former have only more intense Qualities than the Latter: Besides we should say, that blindness is of the same kind with short Sightedness, violent Vomiting with weakness of the Stomach, and that they only differ in degree: Though, what they say is nothing to the purpose, for if they say that the quality, which only was, but never was so great before, is now increast, the same Difficulties which they urged against the other Opinion oppress them. *Sophocles* says very well concerning
those

those things which are not believed to be now, because they were not heretofore :

Once at the first all things their Beings had:

And 'tis probable that not all Diseases, as in a Race the barrier being let down, started together ; but that one rising after another, at some certain time, had its beginning and shew'd it self. 'Tis rational to conclude (continued I) that all Diseases that rise from Want, Heat or Cold bear the same date with our Bodies, but afterward over-Eating, Luxury and Surfeiting, encouraged by Ease and Plenty, rais'd bad and superfluous Juices, and those brought various new Diseases, and their perpetual complications and mixtures still create more new. Whatever is Natural is determin'd and in order : For, Nature is Order, or the work of Order. Disorder, like Pindar's Sand, cannot be compris'd by number : And that which is beside Nature is straight call'd Indeterminate and Infinite. Thus Truth is simple and but one, but falsities innumerable. The exactness of Motions and Harmony are definite, but the Errors either in playing upon the Harp, Singing or Dancing, who can comprehend ? Indeed *Phrynicus* the Tragedian says of himself,

As many Figures dancing doth propose.

As Waves roul on the Sea when Tempests tos :

And *Chrysippus* says that the various complications of ten single Axioms amount to 1000000 : But *Hipparchus* hath confuted that account, showing that the Affirmative contains 1101049 complicated Propositions, and the Negative 310952. And *Zenocrates* says, the number of Syllables which the Letters will make, is, 100200000. How then is it strange that the Body having so many different Powers in it self, and getting new qualities every day from its Meat and Drink : And using those Moti-

ons and alterations which are not always in the same Time nor in the same Order, should upon the various complication of all these be affected with new Diseases? Such was the Plague at *Athens* describ'd by *Thucydides*, who conjectures that it was new, because the Birds and Beasts of Prey would not touch the dead Carcasses: Those that fell sick about the Red Sea, if we believe *Agatharcides*, besides other strange and unheard Diseases, had little Serpents in their Legs and Arms, which did eat their way out, but when toucht shrunk in again, and rais'd intolerable inflammations in the Muscles; and yet this kind of Plague, as likewise many others, never afflicted any beside, either before or since. One after a long stoppage of Urine voided a knotted Barley Straw: And we know the *Ephebus*, with whom we lodged at *Athens*, threw out together with a great deal of Seed a little hairy, many-footed, nimble Animal. And *Aristotle* tells us, That *Timon's* Nurse in *Cicilia* every year for two Months lay in a Cave, without any vital Operation besides breathing. And in the *Milonian Books* 'tis delivered as a Symptom of a diseas'd Liver carefully to observe and hunt after Mice and Rats; which we see now no where practised. Therefore let us not wonder if something happens which never was before, or if something doth not appear amongst us with which the Ancients were not acquainted; for the Cause of those Accidents is the Nature of our Body, whose temperature is subject to be changed: Therefore, if *Diogenianus* will not introduce a new kind of Water or Air, we having no need of it, are very well content: Yet we know some of *Democritus's* Scholars affirm, That other Worlds being dissolved, some strange Effluviums fall into ours, and are the principle of new Plagues, and uncommon Diseases: Besides let us not take notice of Corruption of some parts of this World, by Earthquakes, Droughts and Floods, by which both the Vapours

pours and Fountains rising out of the Earth, must be necessarily Corrupted: Yet we must not pass by that change which must be wrought in the Body by our Meat, Drink and other Exercises in our Course of Life. For many things which the Antiens did not feed on are now accounted Dainties, for instance, *Mead* and *Sumen*. Heretofore too, as I have heard, they hated the Brains of Animals so much, that they would spit at the very name of it. And even now we know some old Men, that will not taste Cucumber, Pompion, Peach or Piper. Now by these Meats and Drinks 'tis probable that the Juices of our Bodies are much alter'd, and their temperature changed, new Qualities arising from this new sort of Diet: And the Change of Order in our feeding having a great influence on the alteration of our Bodies; the cold Courses, as they were called formerly, consisting of Oysters, Lobsters, Sallads and the like, being (in *Plato's* Phrase) transferr'd from Tayl to the Mouth, now make the first Course, whereas they were formerly the last. Besides, the Glass which we usually take before Supper, called *περιόμενα*, is very considerable in this Case; for the Ancients never drank so much as Water before they eat, but now they drink freely before we sit down, and fall to our Meat with a full and heated Body, using sharp Sauces and Pickles to provoke Appetite, and then we fall greedily on the other Meat. But nothing conduceth more to alterations and new Diseases in the Body than frequent Bathing, for then the Flesh, like Iron in the Fire, grows soft and loose, and is presently constipated and hardn'd by the Cold. For in my Opinion if any of the last Age had looked into our Baths he might have justly said,

There burning Phlegethon meets Acheron.

For they us'd such mild gentle Baths, that *Alexander* the Great being Feverish slept in one. And the *Gauls* Wives

carry their Pots of Pulse to eat with their Children whilst they are in the Bath. But our Baths now inflame, villicate and distress ; and the Air which we draw is a mixture of Air and Water, disturbs the whole Body, tosses and displaces every Atom till we quench the fiery Particles, and allay their Heat. Therefore, *Diogenianus*, you see that this account requires no new strange Causes, no intermundane Spaces, but the single alteration of our Dier, is enough to raise new Diseases, and abolish old.

Q U E S T. X.

Why we give least Credit to Dreams in Autumn ?

Florus reading Aristotle's *Physical* Problems which were brought to him to Thermopylae, was himself (as Philosophical Wits use to be) filled with a great many Doubts, and communicated them to others; thereby confirming Aristotle's Saying, That much Learning raiseth many Doubts. Other Topics, made our Walks every day very pleasant, but the common saying concerning Dreams, those in Autumn are the vainest ; I know not how, whilst Favonius was engaged in other matters, was started after Supper : Your Friends and my Sons thought Aristotle had given sufficient Satisfaction in this point, and that no other cause was to be sought after or allowed, but that which he mentions, viz. the Fruit. For the Fruit being new and flatulent, raise many disturbing Vapours in the Body ; for 'tis not likely that only Wine ferments, or new Oil only makes a noise in the Lamp, the Heat agitating its Vapour ; but new Corn and all sorts of Fruit are plump and distended, till the unconcocted flatulent Vapour is broak away, and that some sorts of Foods disturb Dreams, they said, was evident from Beans and Polypus's Head, from which those who

who would divine by their Dreams, are commanded to abstain. But *Favourinus* himself, though in other things he admires *Aristotle* exceedingly, and thinks the Peripatetic Philosophy to be most probable; yet in this case resolved to scour up an old musty Opinion of *Democritus*; first laying down that known Principle of his, That Images pass through the Pores into the inmost Parts of the Body, and being carried upward cause Dreams: And that these Images fly from every thing, Vessels, Garments, Plants, but especially from Animals because of their Heat, and motion of their Spirits. And that these Images do not only carry the outward shape and likeness of the Bodies (as *Epicurus* thinks following *Democritus* so far and no farther) but the very designs, motions and passions of the Soul; and with those entring into the Bodies, as if they were living things, discover to those that receive them the Thoughts and Inclinations of the Persons from whom they come, if so be that they preserve their frame and order intire: And that is especially preserved when the Air is calm and clear, their passage then being quick and undisturbed. Now the autumnal Air, when Trees shed their Leaves, being very uneven and disturbed, ruffles and disorders the Images, and hindring them in their passage, makes them weak and ineffectual, when on the contrary if they rise from warm and vigorous Subjects, and are presently applied, the notices which they give, and the Impressions they make are clear and evident. Then with a smile looking on *Autobulus* he continued; But, Sir, I perceive you design to have an airy Skirmish with these Images, and try the evenness of this old opinion as you would a Picture with your Nail. And *Autobulus* replied, Pray, Sir, do not endeavour to cheat us any longer, for we know very well that you designing to make *Aristotle*'s Opinion appear the better, have only used this of *Democritus* as its Shade. Therefore I shall pass by that, and impugn

Aristotle's

Aristotle's Opinion, which unjustly lays the blame on the new Fruit ; for both the Summer and declining Autumn excuseth them, when, as *Antimachus* says, the Fruit is most fresh and juicy ; for then though we eat the new Fruit, yet our Dreams are not vainer than at other times, and the Months when the Leaves fall being next to Winter, so concoct the Corn and remaining Fruit, that they grow shrivel'd and less, and loose all their brisk agitating Spirit. As for new Wine, those that drink it soonest forbear till *February*, which is after Winter ; and the day on which we begin to call ημιέρα αγάθε δαιμόνος, and the Athenians μετόχα, for whilst Wine is working, we see that even common Labourers will not venture on it ; therefore no more accusing the gifts of the Gods, let us seek after another caule of vain Dreams, to which the name of the Season will direct us, for 'tis called φυλλωχθ, Leaf-shedding, from the driness and coldness φύλλων of the Leaves, which then fall ; except the Leaves of hot and oily Trees, as of the Olive, the Laurel or the Palm ; or of the moist, as of the Myrtle and the Ivy ; for their temperature preserves them, though not others ; because in others the viscous Humour that holds the Leaves is constipated by the Cold, or being weak and little is dried up. Now moisture and heat is necessary for the growth and preservation of Plants, but especially of Animals ; and on the contrary, Coldnes and Driness are very noxious to both : And therefore *Homer* elegantly calls lusty Men θερμοί, moist and juicy : To rejoice ιαυτός, to be warm, and any thing that is grievous and frightful φριξόδον and κρυψόν, Cold and Icy. Besides the words ἀλικας and σκέλετος are applied to the Dead, those Names intimating their extream driness : But more, our Blood, the principal thing in our whole Body, is moist and hot. And old Age hath neither of those two Qualities. Now the Autumn seems to be as it were the old Age of the decaying

decaying Year, for the moisture doth not then fall, and the heat decays : And its inclining Body to Diseases is an Evident sign of its cold and driness. Now 'tis necessary that the Souls should be indispos'd with the Bodies, and that the subtle Spirit being condensed, the divining Faculty of the Soul, like a Looking-Glas that is breathed upon, should be fultied, and therefore it cannot represent any thing plain, distinct and clear, as long as it remains thick, dark and condensed.

Plutarch's

PLUTARCH'S SYMPOSIACS.

The Ninth Book.

Question I.

Concerning Verses seasonably and unseasonably applied.

THIS ninth Book, *Soffius Senecio*, contains the discourses we had at *Athens*, at the Muses Feast, for this number is agreeable to the Number of the Muses; nor must you wonder when you find more than ten questions (which number I have observed in my other Books) in it; for we ought to give the Muses all that belongs to them, be as careful of robbing them as of a Temple, since we owe them much more, and much better things than these. *Ammonius* Captain of the Militia at *Athens*, would show *Diogenius* the proficiency of those Youths that learn'd Grammar, Geometry, Rhethoric and Music; and invited the Chief Masters of the Town to Supper: There were a great many Schollars at the Feast, and almost all his acquaintance: *Achilles* invited only the single combatants to his Feast, intending (as the Story goes) that if in the heat of the encounter they had conceiv'd any anger or ill will against one another, they might then lay it aside, being

being made partakers of one common Entertainment : But the contrary happened to *Ammonius*, for the Contentions of the Masters encreast, and grew more sharp midst their Cups and Merriment ; and all was disorder and confused babbling. Therefore *Ammonius* commanded *Erato* to sing to his Harp, and he sang some part of *Hesiods* *Erga* beginning thus :

Contention to one sort is not confin'd,

And I commended him for chusing so apposite a Song : Then he began to discourse about the seasonable use of Verse, that it was not only pleasant but profitable. And straight every ones Mouth was full of that Poet, who began *Ptolemy's Epithalamium* (when he married his Sister, a wicked and abominable match) thus,

Jove Juno call'd his Sister and his Wife.

And another after Supper sung to *Demetrius* the King, who had sent him a little while before his Young Son *Philip* to be Educated :

*Breed thou the Boy as doth become
Both Hercules his Race and Us.*

And *Anaxarchas*, who being pelted with Apples by *Alexander* at Supper, rose up and said,

Some God shall wounded be by Mortal hand.

But that *Corinthian* Captive Boy excelled all, who, when the City was destroy'd, and *Mummeus* taking a survey of all the Free-born Children that understood Letters, commanded each to write a Verse, wrote thus :

Thrice, four times blest the happy Greeks that fell.

For they say that *Mummeus* was affected with it, wept and

and gave all the Free-born Children that were ally'd to him their Liberty. And some mentioned the Wife of *Theodorus* the Tragedian, who refused his Embraces a little before he contended for the Prize, but when he was Conqueror, and come in unto her, clasped him and said,

Now Agamemnon's Son you freely may.

After this a great many Sayings were mention'd, as unseasonably spoken, it being fit that we should know such and avoid them. As that to *Pompey* the Great, to whom upon his return from a dangerous War, the School-Master brought his little Daughter, and to shew him what a Proficient she was, call'd for a Book, and bad her begin at this Line.

*Return'd from War, but hadſt thou there been slain
My wiſh had been compleat —*

And that to *Cossius Longinus* to whom a flying report of his Sons dying abroad, being brought, and no way appearing either to know the certain Truth or clear the doubt, an old Senator come and said ; *Longrius*, will you not despise thy flying uncertain rumour, when you know and have read this Line,

For no Report is wholly false ?

And he that at *Rhodes* to a Grammarian demanding a Line, upon which he might shew his skill in the Theater, proposed this,

Fly from the Iſland, worſt of all Mankind.

Either slyly put a trick upon him, or unwittingly blunder'd. And this Discourse quieted the Tumult.

QUEST.

QUEST. II. and III.

What is the Reason that Alpha is placed first in the Alphabet, and what is the proportion between the number of Vowels and Semivowels?

IT being the Custom at the Muses Feast to draw Lots, and those that were matched, to propose curious questions to one another; *Ammonius* fearing that two of the same Profession might be match'd together, order'd without drawing Lots, a Geometrician to propose questions to a Grammarian, and a Master of Music to a Rhetorician: First therefore, *Hermeas* the Geometrician, demanded of *Protagenes* the Grammarian, a reason why *Alpha* was the first Letter of the Alphabet. And he returned the common answer of the Schools, that 'twas fit the Vowels should be set before the Mutes and Semivowels. And of the Vowels, some being long, some short; some both long and short, 'tis just that the Letter should be most esteemed: And of these that are long and short, that is to be set first, which is usually placed before the other two, but never after either; and that is *Alpha*, for that put after either *Iota* or *Upsilon* will not be pronounc'd, will not make one Syllable with them, but as it were resenting the affront, and angry at the position, seeks the first as its proper place. But if you place *Alpha* before either of those, they are obedient and quietly joyn in one Syllable, as in these words, *αὐτοῦ*, *αὐλεῖν*, *αἴρειν*, *αἰδεῖδειν* and a thousand others. In these three respects therefore, as the Conquerors in all the five Exercises, it claims the precedence of most other Letters, because a Vowel, of other Vowels because both long and short, because 'tis its natural place to be set before and never after them. *Protagenes* making a pause, *Ammonius* speaking to me said, What have you, being

being a *Bœtian*, nothing to say for *Cadmus*, who (as the Story goes) placed *Alpha* the first in order, because a Cow is called *Alpha* by the *Phœnicians*, and they account it not the second or third (as *Hesiod* doth) but the first of their necessary things. Nothing at all, I replied, for 'tis just that, to the best of my power, I should rather assist my own than *Bacchus*'s Grand-father; for *Lamprias* my Grand-father said that the first articulate sound that is made, is *Alpha*, for the Air in the Mouth is form'd and fashion'd by the motion of the Lips, now as soon as those are opened, that sound breaks forth, being very plain and simple, not requiring or depending upon the motion of the Tongue, but is gently breath'd forth whilst that lies still: And therefore that is the first sound that Children make. Thus *ἀκεῖνος* to hear, *ἀπεῖνος* to sing, *ἀνατεῖνος* to pipe, *ἀλαλάζεινος* to hollow oppositely, begin with the Letter *Alpha*, and I think that *ἀνησυχεῖνος* to lift up, *ἀνοίγεινος* to open, were fitly taken from that opening and lifting up of the Lips when his voice is uttered. Thus all the mutes besides one have *Alpha* joined with them as it were a Light to assist their Blindness; for π alone wants it, for ϕ and χ are only π and $\kappa\sigma\tau\alpha$ with an asperate. *Hermias* saying that he approv'd both Reasons, why then (continued I) do not you explain the proportion, if there be any of the number of the Letters, for, in my opinion, there is, and I think so, because the number of Mutes and Semi-vowels compared between themselves, or with the Vowels doth not seem casual and undesign'd, but to be according to the first Proportion which you call Arithmetical, for their number being nine, eight and seven, the middle exceeds the last as much as it wants of the first: and the first number being compared with the last, hath the same proportion that the Muses have to *Apollo*, for nine is appropriated to them, and seven to him, and these two numbers tied together double the middle, and not without reason, since the Semi-vowels partake the Power of both.

both. 'Tis said that *Mercury* was the first God that discovered Letters in *Egypt*, and therefore the *Egyptians* make the figure of *Ibis*, a Bird dedicated to *Mercury* for the first Letter, but 'tis not fit in my opinion to place an Animal that makes no noise at the head of the Letters: Amongst all the Numbers the fourth is peculiarly dedicated to *Mercury*, because, as some say, the God was born on the fourth day of the Month, and the first Letters, call'd *Pheenician* from *Cadmus* are four times four, viz. Sixteen. And of those that were afterward added *Palamedes* found four, and *Simonides* four more: Now amongst Numbers, three is the first perfect, as consisting of a first, a middle, and a last, and six as being equal to all its parts, and of these six, the first perfect number being multiplied by four, makes the first square twenty four. Whilst he was discoursing thus, *Zopyrion* the Grammian sneer'd and hiss'd, and as soon as he had done, cried out that he most egregiously trifled; for 'twas meer Chance, and not design, that gave such a number and order to the Letters, as 'twas meer chance that the first and last Verses of *Homer's Iliads*, have just as many Syllables, as the first and last of his *Odyſſeus*.

QUEST. IV.

Which of Venus's Hands Diomedes Wounded?

Hermias would have replied to *Zopyrion*, but we desired him to hold, and *Maximus* the Rhetorician proposed to him this far-fetch'd question out of *Homer*, which of *Venus's Hands Diomedes Wounded?* and *Zopyrion* presently asking him again of which Leg was *Philip Lame?* *Maximus* replied, 'tis a different case, for *Demosthenes* hath left us no foundation upon which we may build our

Conjecture, but if you confess your Ignorance in this matter, others will show, how the Poet sufficiently intimates to an understanding Man which hand it was. *Zopyrion* being at a stand, we all, since he made no reply, desired *Maximus* to tell us ; and he began, the Verses running thus,

*Then Diomedes threw his mighty Spear,
And darting it a-cross did wound her Hand.*

'Tis evident that if he design'd to wound her left-hand, there had been no end of throwing a-cross, since her Left-hand was opposite to his Right : Besides 'tis probable that he would endeavour to wound the strongest Hand, and that with which she drew away *Aeneas* ; and which being wounded, 'twas likely she would let him go : But more, after she returned to Heaven, *Minerva* jeeringly said,

*No doubt fair Venus won a Grecian Dame,
To follow her beloved Trojan Youths,
And as she gently stroak'd her with her Hand.
Her Golden Buckler scratch'd this petty Wound.*

And I suppose you Sir, when you stroak any of your Scholars, use your Right-hand and not your Left, and 'tis likely that *Venus* the most Complaisant θηλυκιώτισσα, of all the Goddesses sooth'd the *Heroines* after the same manner.

QUEST. V.

*Why Plato says that Ajax's Soul took her twentieth place
in Hell?*

THese Discourses made all the other Company merry, but *Sophis* the Rhetorician seeing *Hylas* the Grammatican

xian sit silent and discompos'd (for he had not been very happy in his Exercises) cried out,

But Ajax's Soul stood far apart,

And raising his voice repeated the rest to him :

*But sit, draw near and patiently attend,
Hear what I say, and tame your violent Rage.*

To this *Hylas* unable to contain return'd a Scurvy Answer, saying that *Ajax's* Soul taking her Lot in the twentieth place in Hell, changed her nature according to *Plato*, for a Lion's ; but for his part he could not but often think upon the saying of the Old Comedian,

*'Tis better far to be an Ajs, than see
Unworthier Men in greater Honour shine.*

At this *Sophis* laughing heartily said , but in the mean time before we have the Pack-saddles on, if you have any regard for *Plato*, tell us why he makes *Ajax's* Soul, after the Lots drawn to have the twentieth choice. *Hylas* with great Indignation, refus'd, thinking that this was a jeering reflection on his former miscarriage, and therefore my Brother began thus, What was not *Ajax* counted the second for Beauty, Strength and Courage, and the next to *Achilles* in the Grecian Army ? And twenty is the second ten, and ten is the chiefest of Numbers as *Achilles* of the Greeks, we laughing at this, *Ammonius*, said, Well *Lamprias* let this suffice for a joke upon *Hylas* ; but since you have voluntarily taken upon you to give an account of this matter, leave off jesting and seriously proceed. This startled *Lamprias* a little, but after a short pause he continued thus : *Plato* often tells merry Stories under borrowed Names, but when he puts any Fable into a Discourse concerning the Soul, he hath some considerable meaning in it, the intelligent Nature of the Hea-

ven he calls a flying Chariot, intimating the harmonious whirle of the World; and here he introduceth one *Era* the Son of *Harmonius* a *Pampilian* to tell what he had seen in Hell, intimating that our Souls are begotten according to Harmony, and are agreeably united to our Bodies, and that when they are seperated, they are from all parts carried together into the Air, and from thence return to second Generations. And what hinders but that ἐποστήρ (twentieth) shou'd intimate that this was not a true story but ἐκαστόν fictitious, and casually ἐκῆ spoken of the Dead. For *Plato* always toucheth upon three Causes, he being the first and chiefest Philosopher that knew how Fate with Fortune, and how our Free-will is mixed and complicated with both: And now he hath admirably discovered what influence each hath upon our affairs: The choice of our Life he hath left to our Free-will, for Virtue and Vice are free: but that those who have made a good choice should live religiously, and those that have made an ill-choice should lead a contrary Life he leaves to the Necessity of Fate. But the chances of Lots thrown at a venture introduce Fortune, several conditions of Life in which we are brought up, and which pro-occupate and pervert our own choice. Now consider whether it is not irrational to enquire after a cause of those things that are done by chance: For if the Lot seems to be disposed of by design, it ceaseth to be Chance and Fortune, and becomes Fate and Providence. Whilst *Lamprias* was speaking *Marcus* the Grammarian seemed to be counting to himself, and when he had done, began thus: Amongst the Souls which *Homer* mentions in his *resid. Elpenors* is not to be reckoned as mixt with those in Hell, but his Body being not buried, as wandring about the Banks of the River *Styx*, nor is it fit that we should reckon *Tiresias* his Soul amongst the rest,

*On whom alone, when deep in Hell beneath
Wisdom Proserpina conferr'd.*

To Discourse and Converse with the living even before he drank the Sacrifice's Blood : Therefore *Lamprias*, if you subtract these two you will find that *Ajax* was the twentieth that *Ulysses* saw, and *Plato* merrily alludes to that place in *Homer's Iliad*.

*The rest of this Book to the Thirteenth Chapter
is lost.*

QUEST. XIII.

A Moot-point out of the Third Book of Homers Iliads.

ME thinks, said I, I could be even with these Rhetoricians, and put them a puzzling question out of *Homer*; what is it said *Protogenes*? I will tell you continued I, and let them carefully attend. *Paris* makes his Challenge in these express Words :

*Let me and valiant Menelaus Fight,
For Helen, and for all the goods she brought ;
And he that shall o'recome, let him enjoy,
The Goods and Woman, let them be his own.*

And *Hector* afterwards publicly proclaiming this Challenge useth almost the same words :

*He bids the Trojans and the Valiant Greeks,
To fix their Arms upon the fruitful Ground,
Let Menelaus and stout Paris fight
For all the Goods, and he that beats have all.*

Menelaus accepted the Challenge, and the conditions were sworn to *Agamemnon*, dictating thus :

*If Paris valiant Menelaus Kills,
Let him have Helen, and the goods possess,
If youthful Menelaus Paris Kills,
The Woman and the Goods shall all be his.*

Now since *Menelaus* only over-came, but did not kill *Paris*, each party hath somewhat to say for it self, and against the other : The one may demand restitution because *Paris* was overcome, the other deny it because he was not kill'd. Now how to determine this case, and clear the seeming Repugnances, doth not belong to Philosophers or Grammarians ; but to Rhetoricians that are well skilled both in Grammar and Philosophy : Then *Sophis* said the Defendant hath the strongest Plea, for the Challenger, propos'd the Conditions, and when they were accepted, neither party had power to make any addition. Now the Condition proposed in this Challenge was not killing but overcoming, and there was reason that it should be so ; for *Helen* ought to be the wife of the bravest, now the bravest is he that overcomes, for it often happens that an excellent Soldier might be killed by a Coward, as is evident in what happen'd afterward when *Achilles* was shot by *Paris*. For I do not believe that you will affirm that *Achilles* was not so brave a Man as *Paris*, because he was kill'd by him, and that it might be called the Victory, and not rather the unjust good fortune of him that shot him. But *He-*

Hector was overcome before : He was killed by *Achilles* because he would not stand, but trembled and fled at his approach ; for he that refuseth the Combat or flies, cannot palliate his defeat , and plainly grants that his Adversary is the better Man: And therefore *Iris* tells *Helen* before hand.

*In single Combat they shall fight for you,
And you shall be the glorious Victors Wife.*

And *Jupiter* afterwards adjudges the Victory to *Menelaus* in these Words :

The Conquest leans to Menelaus's Side.

For 'twould be ridiculous to call him a Conqueror who shoots a Man in the Heel at a great distance before he thought of, or could provide against his danger, and yet not allow *Menelaus* the reward , which was agreed on in his own Challenge, of victory over him whom he made fly, sneak into the embraces of his Wife, and whom he spoiled of his Arms whilst he was yet alive. *Glaucus* subjoin'd, in all Laws, Contracts, Promises and Conditions, the latter are always accounted more valid than the former. Now the latter Contract was *Agamemnon*'s, the Condition of which was killing, and not only overcoming. Besides the former was meer words, the latter confirmed by Oath and by the consent of all, those were cursed that broke them, so that this latter was properly the contract, and the other a bare Challenge. And this *Priamus* at his going away, after he had sworn to the conditions, confirms by these words :

*But Jove and other Gods alone do know,
Which is design'd to see the Shades below.*

For he understood that to be the condition of the Contract, and therefore a little after *Hector* says :

But Jove hath undetermined left our Oaths.

For the combat had not its design'd and indisputable determination, since neither of them fell. Therefore this question doth not seem to me to contain any contrariety of Law, since the former contract is compriz'd and over-rul'd by the latter, for he that kills certainly overcomes, but he that overcomes doth not always Kill: But in short, *Agamemnon* did not annul, but only explain the Challenge proposed by *Hector*, he did not change any thing, but only added the most principal part, placing victory in killing, for that is a compleat conquest, but all others may be evaded or disputed as this of *Menelaus*, who neither wounded nor pursu'd his Adversary: Now as where there are Laws really contrary, the Judges take that side which is plain and indisputable, and mind not that which is obscure, so in this case let us admit that contract to be most valid, which contain'd killing as a known and undeniable evidence of Victory, and which is the greatest argument, he that seems to have had the victory, not being quiet, but running up and down the Army, and searching all about,

To find near Paris in the busy throng.

Sufficiently testifies that he himself did not imagine that the Conquest was perfect and compleat; for when *Paris* had escap'd, he did not forget his own words.

*And which of us black Fate and Death design,
Let him be lost, the other cease from War.*

Therefore 'twas necessary for him to seek after *Paris*, that he might kill him, and compleat the Combat, but since he neither kill'd, nor took him, he had no right to the prize. For he did not conquer him if we may guess by what he said when he exposulat'd with *Jove*, and bewail'd his unsuccessful attempt.

Jove,

Jove, Heaven holds no unluckier God than thou,
Now would I punish Paris for his Crimes ;
But oh my Sword is broak, my weighty Spear,
Strech'd out in vain, flies idly from my Hand !

For in these words he confesseth that 'twas to no purpose to pierce the Shield, or take the Head piece of his adversary, unless he likewise wounded or kill'd him.

QUEST. XIV.

Some Observations about the number of the Muses not commonly known.

This discourse ended, we poured out our offerings to the Muses, and together with a Hymn in Honour of *Apollo*, the Patron of the Muses, we sung with *Erato* who plaid upon the Harp, Generation of the Muses out of *Hesiod*: after the Song was done, *Herod* the Rhetorician said, Pray Sirs hearken: Those that will not admit *Calliope* to be ours, say that she keeps Company with Kings, not such I suppose, as are busi'd in resolving Syllogisms, or despousing, but do those things which belong to Rhetoricians and States-men: But of the rest of the Muses *Cleio* abets Encomiums (for praises are call'd γλέα) and *Polymnia* History, for her name signifies the Remembrance of many things, and 'tis said that all the Muses were some where call'd Remembrances. And for my part I think *Terpsichore* hath some relation to us too if (as *Chryippus* says) her lot be agreeableness in discourse and pleasantnes in conversation. For it belongs to an Orator to converse, as well as plead or give advice: since 'tis his part to gain the favour of his Auditors, to defend or excuse his Client. To praise or dispraise is

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the commonest Theme, and if we mannage our busi-
ness well and artificially, it will turn to considerable ac-
count, if unskilfully, we are lost. For that saying,

Gods! how he is honoured and belov'd by all.

Chiefly in my opinion, it belongs to those Men who have a pleasing and perswasive faculty in Discourse. Then said *Ammonius* and *Herod*, we have no reason to be angry with you for grasping all the Muses, since the goods that Friends have are common, and *Jove* hath begotten a great many Muses, that every Man may be plentifully supplied, for we do not all need Skill in Hunting, Military Arts, Navigation or any Mechanical Trades, but Learning and Inſtruction is necessary for every one that breathes: and therefore *Jove* made but one *Minerva*, one *Diana*, one *Vulcan*, but many Muses; but why there should be nine and no more nor less, pray acquaint us; for you so great a Lover of, and so well acquainted with, the Muses, must certainly have considered this matter: What difficulty is there in that? Replied *Herod* the number Nine is in every bodies Mouth, as being the first square of the first odd number, being it ſelf odyly odd, as being divisible into three equal odd, Numbers, then *Ammonius* with a Smile ſubjoined boldly, and bravely, ſaid, and pray add that this number is composed of the two firſt Cubes, one and eight, and according to another composition of two Triangles, three and ſix, each of which is it ſelf perfect. But why ſhould this belong to the Muses more than any other of the Gods? For we have nine Muses, but not nine *Ceres's*, nine *Miner-va's* or *Diana's*. For I do not believe that you take it for a good Argument, that the Muses muſt be ſo many, because their Mothers Name conſists of just ſo many Letters. *Herod* ſmiling, and every body being ſilent, *Ammonius* deſired our Opinions, my Brother ſaid, that
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the Antients celebrated but three Muses ; and that to bring proofs for this assertion would be pedantic and uncivil in such a Company. The reason of this number was not (as some say) the three different sorts of Music, the Diatonic, the Cromatic and Harmonic, nor from those stops that make the Intervals *Nete*, *Mete* and *Hypate* ; though the *Delphians* gave the Muses these names erroneously in my opinion, appropriating them to one Science, or rather to a part of one single Science, the Harmoniac part of Music. But as I think the Antients reducing all Arts and Sciences which go on farther than Reason or Discourse, to three heads, Philosophy, Rhetoric and Mathematics, accounted them the gifts of three Gods, and nam'd them the Muses ; afterwards about *Hesiods* time the Sciences being better and more thoroughly look'd into and Men subdividing them found that each Science, contain'd three different parts : In Mathematics is comprehended Music, Arithmetic and Geometry : In Philosophy, Logic, Ethics and Physics. In Rhetoric they say the first part was demonstrative or Encomiastic, the second Deliberative, the third Judicial, neither of all which they believing to be without a God or a Muse, and some superior Power for its Patron did not, it is probable, to make the Muses equal in Number to these divisions, but found them to be so. Now as you may divide Nine into three Threes, and each three into as many Unites , so there is but one rectitude of Reason, which is common to the first three Principle Sciences, and each of those is subdivided into three more, and of each a single Muse is Patroness, takes care and improves ; for I do not think the Poets and Astrologers will find fault with us for passing over their Professions in silence, since they know as well as we that Astrology is comprehended in Geometry, and Poetry in Music : As soon as he had said this, *Trypho* the Phylitian subjoin'd, how hath our Art offended you , that you have shut the Museum

Museum against us, and *Dionysius of Melitus* added, Sir, you have a great many that will side with you in the accusation, for we Farmers think *Thalia* to be ours, assigning her the care ἐνθαλάσστων of springing and budding Seeds and Plants. But (I interposing said) your accusation is not just, for you have bountiful *Ceres* and *Bacchus*, who (as *Pindar* phraseth it) encreases the admirable shining Beauty of the Autumn: and we know that *Esculapius* is the Patron of the Pyhsitians, and they make their Address to *Apollo* as *Paeon*, but never as *Mousegetes*: all men (as *Homer* says) stand in need of the Gods, but all stand not in need of all. But I wonder *Lamprias* did not mind what the *Delphians* say in this matter; for they affirm that the Muses amongst them were not named so either from the Strings or Sounds in Music; but the Universe being divided into three parts, the first portion was of the fixt Stars, the second of the Planets, the third of those things that are under the concave of the Moon, and that all these portions were ordered according to Harmonical proportions, and of each Portion a Muse took care, *Hypate* of the first, *Nete* of the last, and *Mese* in the middle, combining as much as possible, and turning about Mortal things with the Gods, and Earthly with Heavenly: And *Plato* intimates the same thing under the names of the Fates, calling one *Atropos*, the other *Lachesis*, and the other *Clotho*. For he hath committed the revolutions of the eight Spheres to so many *Sirens*; and not Muses. Then *Menephillus* the Peripatetic subjoin'd, The *Delphians* opinion hath indeed somewhat of probability in it, but *Plato* is absurd in committing the Eternal and Divine revolutions, not to the Muses, but to the *Sirens*; *Demons* that are neither Lovers of, nor benevolent to, Mankind; and wholly passing by the Muses, or calling them by the names of the Fates, the Daughters of Necessity. For Necessity is averse to the

Muses,

Muses, Perswasion ~~mis~~ agreeable, and being acquainted with them in my opinion, more than *Empedocles* his Grace,

Intolerable Necessity abhors.

Yet no doubt said *Ammonius*, as it is in us a violent and involuntary Cause, but in the Gods necessity is not intollerable, uncontroulable or violent, unless it be to the Wicked. As the Law in a Common-wealth, to the best Men is the best thing, not to be violated or transgress'd; not because they have no Power, but because they have no will to change it: And *Homers Sirens* give us no just reason to be afraid; for he in that fable rightly intimates the power of their Music not to be hurtful to Man, but delightfully charming and detaining those Souls which pass from hence thither, and wander after Death; working in them a Love for Heavenly and Divine things, and a forgetfulness of every thing on Earth; and they extreamly pleas'd follow and attend them: And from thence some in perfect sound, and as it were Echo of that Music coming to us by the means of Reason, and good Precepts rouseth our Souls, and restores the notices of those things to our Minds, the greatest part of which lye incumber'd with, and entangled in, disturbances of the Flesh, and distracting passions. But the Generous Soul hears and remembers, and her affection for those Pleasures riseth up to the most ardent Passion, whilst she eagerly desires, but is not able to free her self from the Body. 'Tis true I do not approve what he says, but *Plato* seems to me as he hath strangely and unaccountably call'd the Axes, Spindles and the Stars, so to have named the Muses *Sirens*, as delivering divine things to the Ghosts below, as *Ulysses* in *Sophocles* says of the *Syrens*.

*I next to Phocras Daughter came;
Who fix the sullen Laws below.*

Eight of the Muses take care of the Spheres, and one of all about the Earth, these eight who govern the Planets, and guide their motions, still maintain an agreement to the fixt Stars, and to one another : but that one which looks after the place betwixt the Earth and Moon, and takes care of mortal things, by means of πειθώ Perswasion , assisting Reason , and that natural consent which we have to community and agreement, introduceth as much Harmony, Grace and Order, as is possible for those things to receive, in introducing this πειθώ to smooth and quiet our disturbances, and as it were to recal our wandring desires out of the wrong way, and to set us in the right Path. But as *Pindar* says,

*Whom Jove abhors, he starts to hear
The Muses sounding in his Ear.*

To this Discourse *Ammonius* as he used to do, subjoin'd that Verse of *Zenophanes*.

This fine discourse seems near ally'd to Truth.

And desir'd every one to deliver his Opinion. And I after a short silence said, as *Plato* thinks by the name, as it were by tracks to discover the Powers of the Gods so let us place in Heaven, and over Heavenly things, one of the Muses , viz. *Urania*, and 'tis likely that those require no distracting variety of Cares to govern them, since they have the same single nature for the cause of all their motions : But where there are a great many Irregularities and disorders, there we must place the eight Muses, that we may have one to correct each particular irregularity and miscarriage. There are two

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parts in a Man's Life, the serious and the merry ; and each must be regulated and methodiz'd ; the serious part *Calliope*, *Clio* and *Thalia*, which instructs us in the knowldg and contemplation of the Gods, seems chiefly to look after and direct. The other Muses govern our weak part, which changes presently into wantonness and folly ; they do not neglect our brutish and violent Passions, and let them run their own Course, but by opposite Dancing, Music, Song and orderly motion mixt with Reason, bring them down to a moderate temper and condition. For my part, since *Plato* admits two Principles of every Action, viz. The natural desire after Pleasure, and acquired opinion, which covets, and wishes for the best, and calls one Reason, and the other Passion, and each of these is manifold, I think that each requires a considerable, and to speak the Truth, a divine direction. For instance, one faculty of one Reason is said to be Political or Imperial, over which *Hesiod* says *Calliope* presides, *Clio*'s Provinces the noble and aspiring, and *Polimnia*'s that faculty of the Soul, which inclines to attain and keep Knowldg (and therefore the *Sicyonians* call one of their three Muses *Polymathesia*) to *Euterpe* every body allows the searches into Nature and Physical Speculations, there being no greater, no sincerer Pleasure belonging to any other sort of Speculation in the World. The natural desire to Meat and Drink *Thalia* reduceth from brutish and uncivil, to be sociable and friendly ; and therefore we say those that are friendly merry and sociable o're their Cups, *Suādēzēv*, and not those that are quarrelsom and mad. *Erato*, together with *Poitbo* Perswasion, that brings along with it Reason and Opportunity, presides over Marriages, she takes away and extinguisheth all the violent fury of Pleasure, and makes it tend to Friendship, and mutual Confidence, and Indearment, and not to Effeminacy, Lust or Discontent. The delight which the Eye or Ear receive

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is a sort of Pleasure, either appropriate to Reason, to Passion, or common to them both. This the two other Muses, *Terpsichore* and *Melpomene* so moderate, that the one might only tickle and not charm, the other only please and not bewitch.

QUEST. XV.

That there are three parts in Dancing, φοργὴ Motion, χῆμα Gesture, and δεῖξις Representation: What each of those is, what is common to both Poetry and Dancing?

After this a match of Dancing was proposed, and a Cake was the prize, the Judges were *Meniscus* the Dancing Master, and my Brother *Lamprias* for he danc't the *Pyrric* very well, and in the *Palestra* none could match him for the graceful motion of his Hands and Arms in Dancing. Now a great many dancing with more Heat than Art, some desired two of the Company who seemed to be best skilled, and took most care to observe their steps, to dance φοργὴν καὶ φοργὴν: Upon this *Thrasibus* the Son of *Ammonius* demanded what φοργὴ signified, and gave *Ammonius* occasion to run over most of the parts of dancing. He said they were three φοργὴ, χῆμα and δεῖξις: For dancing is made up of Motion and Gesture χέισις, as a Song of Sounds and Stops; Stops are the Ends of Motion: Now the Motions they call φοργὴ, and the Gestures and likeness, to which the Motions tend, and in which they end, they call χήματα: As for instance when by their own Motions they represent the figure of *Apollo*, *Pan*, or any of the raging *Bacche*. The third is δεῖξις, which is not an imitation, but a plain down-right indication against the Persons represented. For as the Poets when they would speak of *Achilles*, *Ulysses*, the Earth or Heaven, use their

their proper Names, and such as the Vulgar usually understand. But for the more lively representation use feign'd words drawn from some evident quality in the thing or Metaphors, as when they say, that Streams do κελαρύζειν, and κυλλάζειν : That Arrows fly λαλαρόποδα χερὸς ἀστα, desirous the Flesh to wound ; or when they would describe an equal Battle, του νόσμ'ν κυραλαι οχον. The fight had equal heads : They have likewise a great many significative compositions in their Verses. Thus Euripides of Perseus,

He that Medusa slew, and flies in Air;

And Pindar of an Horse,

When by the smooth Alpheus Banks.

He ran the Race and never felt the Spur :

And Homer of a Race,

The Chariots overlaid with Tin and Brass

By fiery Horses drawn ran swiftly on :

So in Dancing, the γῆμα represents the shape and figure, the φορὰ shows some action, passion or power; but by the σημεῖα are properly and significatively shown the things themselves ; for instance, the Heaven, Earth or the Company. Which being done in a certain order and method resemble the proper names used in Poetry, decently cloath'd and attended with suitable Epithetes : As in these Lines,

Themis the venerable and admir'd,

And Venus beauteous with her bending Brows,

The fair Dione, Juno Crown'd with Gold.

And in these,

From Helena Kings fam'd for giving Laws

Great Dorus, and the might, i. e. Xouthus sprang,

And Eolus, whose chief delight was Horse !

For if Poets did not take this Liberty, how mean, how groveling and flat would be their Verse, as suppose they wrote thus,

*From this stout Hercules, from that Sphitus came;
Her Father, Husband and her Son were Kings,
Her Brother and Fore-fathers were the same.*

The same Faults may be committed in that sort of Dancing call'd *σεῖξις*, unless the representation be lively and graceful, decent and unaffected: And in short, we may aptly transfer what Simonides laid of Painting to Dancing, and call Dancing neat Poetry, and Poetry speaking Dancing; for Poesie doth not properly belong to Painting, nor Painting to Poesie; neither do they any way make use of one another, especially in that sort of Song called, *ὑπόγραμμα*, in which is the most lively representation imaginable, Dancing doing it by gesture, and Poesie by words. So that Poesie may bear resemblance to the Lines in Painting, which mark out the Features of the Face: And therefore he that danceth the *ὑπόγραμμα* well, sufficiently evidenceth that these two Arts stand in need of one another; for whilst he sings a Song, by his motions he imitates the thing of which he sings, and shews what tendency Poetry hath to Dancing, whilst the Sound excites the Hands and Feet, or rather as it were by some Cords distends and raiseth every Member of the whole Body, so that whilst such Songs are pronounced or sung, they cannot be quiet or sit still. This sort of dancing is called the *Cretan*, but now adays no sort of Exercise hath such bad depraved Music applied to it, as dancing, and so it suffers that which Ibisus as to his own concerns was fearful of, appears by these Lines,

*I fear least loosing Fame amongst the Gods ;
I shall receive Respect from Men alone.*

For having associated to it self a mean paltry sort of Music; and falling from that divine sort of Poetry, with which she was formerly acquainted, rules now, and domineers amongst foolish and inconsiderate Spectators, like a Tyrant, it Subjects a small part of Music, and fit to please the many, but hath lost all its honour with excellent and wise Men. These, my *Soffius Senecio*, were almost the last Discourses, which we had at *Ammoenus's* house during the Festival of the Muses.

Plutarch's Morals :

Vol. III.

Of Moral Virtue.

Translated out of the Greek by C. H. Esq;

MY Design in this Essay is to treat of that *Virtue*, which is called and accounted, *Moral*, and is chiefly distinguished from the *Contemplative* in its having for the *Matter* thereof, the *passions* of the Mind, and for its *Form*, Right *Reason*: And herein to consider the nature of it; how it subsists: And whether that Part of the Soul wherein it resides be indued with *Reason*, of its own, inherent in it self, or whether it participates of that which is foreign: And if the latter; whether after the manner of those things which are mingled with what is better than themselves; or rather as being distinct it self, but yet under the Dominion and Superintendency of another, it may be said to partake of the Power of the *Predominant Faculty*. For that it is possible for *Virtue* to exist and continue altogether independent of Matter, and free from all Mixture, I take to be most manifest. But in the first place I conceive it may be very useful briefly to run over the *Opinions* of other *Philosophers*, not so much for the vanity of giving an Historical Account thereof, as that they being premised, *Ours* may thence receive the greater Light and be more firmly established.

To

To begin then with *Menedemus* of *Eretria* he took away both the *Number* and the *Differences* of *Virtue*, by asserting it to be but *One* although distinguished by several Names: Holding that in the same manner as a *Mortal* and a *Man* are all *One*, so what we call *Temperance*, *Fortitude* and *Justice* are but *one and the same thing*. As for *Ariston* of *Chio*. He likewise made *Virtue* to be but *One* in Substance and called it *Sanity*, which as it had respect to *This*, or *That* was to be variously multiplied and distinguished: Just after the same manner as if any one should call our *Sight* when applied to any *White Object* by the Name of * *White-* * *λευκόβιας.* *look*, when to one that is *Black*, by the † *μαύροβιας.* Name of † *Black look*, or by any other such like affected Name, and so in other Matters. For according to him *Virtue* when it considers such things as we either ought to do or not to do, is called *Prudence*; When it moderates our Desires, and prescribes the Measure and Season for our Pleasures, *Temperance*; and when it governs the commerce and mutual Contracts of Mankind, *Justice*. In the same manner for instance as a *Knife* is one and the *same Knife* still notwithstanding sometimes it cuts one thing, sometimes another, and just as *Fire* does operate upon *different matter*, and yet retain the very *same Nature*. Unto which *Opinion*, it seems also as if *Zeno* the *Citiean* did in some measure incline: He defining *Prudence* while it distributes to every *Man* his own to be *Justice*; When it teaches what are to chose and what to reject or avoid, *Temperance*; and with respect to what is to be born or suffered, *Fortitude*. But it is to be observed that they who take upon them the Defence of *Zeno's* Notions do suppose him to mean *Science* by what he calls *Prudence*. But then *Chrysippus* whilst he imagined from every *distinct Quality* a several and *peculiar Virtue* to be formed, before he was aware *Raised* (as *Plato* has it) a *whole swarm of Virtues* never before known or used

among the Philosophers, for as from *Brave*, he derived *Bravery*; from *Mild*, *Mildness*; and from *Just*, *Justice*; so from *Pleasant* he fetched *Pleasantness*; from *Good*, *Goodness*; from *Grand*, *Grandeur*; and from *Honest*, *Honesty*; placing these and all kind of dexterous application of Discourse, all kind of Facetiousness of Conversation, and all witty Turns of Expression in the Number of *Vertues*, thereby over-running *Philosophy*, which requires nothing less, with a multitude of uncouth, absurd and barbarous Terms.

However all these do commonly agree in this one Thing, viz. in supposing *Virtue* to be a certain *Disposition* and *Faculty* of the governing and directive part of the *Soul*, of which *Reason* is the Cause, or rather to be *Reason* it self, when it consents to what it ought, and is firm and immutable: And they do likewise think that part of the *Soul* which is the seat of the *Passions*, and called *Brutal* or *Irrational*, not to be at all distinct by any Physical Difference from that which is *Rational*, but that that part of the *Soul* (which they call *Rational* and *Directive*) being wholly turned about and changed by its *Affections*, and by those several *Alterations* which are wrought in it with respect either to *Habit* or *Disposition*; becometh either *Vice* or *Virtue*, without having any thing in it self that is really *Brutal* or *Irrational*. But is then called *Brutal* or *Irrational*, when by the over-ruling and prevailing *Violence* of our *Appetites* it is hurried on to something *absurd* and *vicious* against the *Judgment* of *Reason*. For that, *Passion*, according to them, is nothing else but *depraved* and *intemperate reason* that through a perverse and vicious *Judgment* is grown over *vehement* and *head-strong*.

Now it seems to me, all these *Philosophers* were perfect strangers to the clearness and truth of this Point, That we *Every one of us* are in reality *Twofold* and *Compound*: For discerning only that *Composition* in us which

of the two is most evident, namely that of the Soul and the Body ; of the other they knew nothing at all. And yet that in the Soul it self also there is a certain Composition of two dissimilar and distinct Natures, the Brutal Part whereof as another Body is necessarily and Physically compounded with and conjoyned to Reason, was, it should seem, no secret to Pythagoras himself : As some have guessed from his having introduced the Study of Music amongst his Scholars, for the more easie calming and asswaging the Mind : as well knowing that It is not in every part of it Obedient and Subject to Precepts and Discipline, nor indeed by Reason only to be recovered and retrieved from Vice , but requires some other kind of persuasives to cooperate with it, to dispose it to such a temper and gentleness as that it may not be utterly intractable and obstinate to the Precepts of Philosophy. And Plato very strongly and plainly without the least hesitation maintained the Soul of the Universe to be neither simple, uniform nor uncompounded : But that being mixed, as it were, and made up of That which is always the same, and of That which is otherwise in some places it is continually governed and carried about after an uniform manner in one and the same powerful and predominant Order, and in other places is divided into Motions and Circles one contrary to the other, unsettled and fortuitous, whence are derived the Beginnings and Generation of all Things. And so in like manner the Soul of Man being a part or portion of That of the Universe , and framed upon reasons and proportions answerable to it , cannot be simple and all of the same Nature, but must have One part that is Intelligent and rational, which naturally ought to have Dominion over a Man : And Another which being Subject to Passions, Irrational, extravagant and unbounded stands in need of direction and restraint. And This last is again subdivided into Two other parts, One whereof being always Corporal is called Concupiscent; and the Other,

which sometimes taking part with *this*, and sometimes with *Reason* gives respectively to either of them Strength and Vigor, is called *Irascible*. And that which chiefly discovers the difference between the *One* and the *Other*, are the frequent Contentions of the *Intellect* and *Reason* with *Concupiscence* and *Anger*, it being the Nature of things that are different amongst themselves to be often times repugnant and disobedient to what is best of all.

These Principles at first Aristotle seems most to have relied upon, as plainly enough appears from what he has written: Though afterwards he confounded the *Irascible* and *Concupiscent* together, by joyning the one to the other, as if *Anger* were nothing but a *Thirst* and *Desire* of *Revenge*: However to the last he constantly maintained that the *Sensual* and *Irrational* was wholly distinct from the *Intellectual* and *Rational* part of the *Soul*; not that it is so absolutely devoid of *Reason* neither as those *Faculties* of the *Soul* which are *Sensative*, *Nutritive* and *Vegetative*, and are common to us with *Brute-Beasts* and *Plants*. For *These* are always deaf to the Voice of *Reason*, and uncapable of it, and may in some sort be said to derive themselves from *Flesh* and *Blood*, and to be inseperably attached to the *Body* and devoted to the service thereof; but the *Other Sensual Part* subject to the sudden *Efforts* of the *Passions* and destitute of any *Reason* of its own, is yet nevertheless naturally adapted to hear and obey the *Intellect* and *Judgment*, to have regard to it, and to submit it self to be regulated and ordered according to the *Rules* and *Precepts* thereof, unless it happen to be utterly corrupted and vitiated by *Pleasure*, which is deaf to all instruction, and by a *luxurious way of Living*.

As for those who wonder how it should come to pass, that, that which is *Irrational* it self, should yet become obsequious to the dictates of *Right Reason*, they seem

seem to me, not to have duly considered the *Force* and *Power of Reason*, how great and extensive it is, and how far it is able to carry and extend its Authority and Command, not so much by harsh and arbitrary methods, as by soft and gentle means, which perswade more, and gain Obedience sooner than all the Severities and Violences in the World. For even the Spirits, the Sinews, Bones and other parts of the Body, are destitute of *Reason*, but yet no sooner do they feel the least *Motion* of the *Will*, shaking, as it were (though never so gently) the *Reins of Reason*, but all of them *observe* their proper Order, agree together and pay a ready Obedience. As for instance, the *Feet*, if the *Impulse* of the *Mind* be to *run*, immediately betake themselves to their *Office*; Or if the *Motion* of the *Will* be, for the *throwing* or *lifting* up of any thing, the *Hands* in a moment fall to their *business*. And this *Sympathy* and *Consent* of the *Brutal Faculties* to *Right Reason*, and the ready Conformity of them thereto, *Homer* has most admirably exprest in these Verses :

*In tears dissolved She mourns her Consorts Fate,
So great her sorrows, scarce her charms more great.
Her tears Compassion in Ulysses move,
And fill his Breast with Pity and with Love;
Yet Artful he his Passion secret keeps,
It rages in his Heart; and there he inward weeps.
Like Steel or Ivory, his fixt Eye-balls stand,
Placed by some Statuaries skilful hand;
And when a gentle fear would force its way,
He hides it falling or commands its stay.*

Under such perfect Subjection to his *Reason* and *Judgment* had he even his *Spirits*, his *Blood* and his *Tears*. A most evident Proof of this Matter we have also from hence,

hence, that our *natural Desires* and *Motions* are as soon repressed and quieted as we know we are either by *Reason* or *Law* forbidden to approach the *Fair Ones*, we at the *first view* had so great a *Passion* for : A thing which most commonly happens to those who are apt to fall in *Love at sight* with *beautiful Women* without knowing or examining who they are ; for no sooner do they afterwards find their Error, by discovering the *Person* with whose charms they were before captivated to be a *Sister* or a *Daughter*, but their *flame* is presently *extinguished*, by the interposition of *Reason*. And *Flesh* and *Blood* is immediately brought into *order* and becomes obedient to the *Judgment*. It often falls out likewise, that after we have *Eaten* some kinds of *Meat* or *Fish* (finely dressed, and by that means artificially disguised) with great *pleasure* and a very good *Stomach*, at the first moment we understand they were either *unclean* or *unlawful* and *forbidden* : Our *Judgment* being thereby shocked, we feel not only *remorse* and *trouble* in our *Mind*, but the *conceit* reaches further, and our whole *Frame* is disordered by the nauseous *qualms* and *vomitings* thereby occasioned. I fear I should be thought on purpose to hunt after too far-fetched and youthful instances to insert in this Discourse, if I should take notice of the *Lute*, the *Harp*, the *Pipe* and the *Flute*, and such like Musical Instruments invented by *Art*, and adapted to the Raising or Allaying of Human *Passions* : Which though they are void of *Life* and *Sense* do yet most readily accommodate themselves to the *Judgment*, to our *Passions* and our *Manners*, either indulging our *Melancholy*, increasing our *Mirth*, or feeding our *Wantonness* as we happen at that time to be disposed. And therefore it is reported of *Zeno* himself that going one day to the *Theater*, to hear *Amæbeus* Sing to the *Lute*, he called to his Scholars, *Come*, says he,

he, *Let us go and learn what Harmony and Music, the Guts and Sinews of Beasts, nay even Wood and Bones are capable of by the help of Numbers, Proportion and Order.*

But to let these things pass, I would gladly know of them, whether when they see *Domestic Animals*, as *Dogs, Horses or Birds* by use, feeding and teaching, brought to so high a degree of Perfection, as that they shall utter articulately some sensible words ; and by their Motions, Gestures and all their Actions shall approve themselves *governable*, and become *useful* to us : And when also they find *Achilles* in *Homer* encouraging *Horses* as well as *Man to Battle* ; whether, I say, after all this, they can yet make any wonder or doubt whether those *Faculties* of the *Mind* to which we owe our *Anger*, our *Desires*, our *Joys* and our *Sorrows*, be of such a Nature that they are capable of being *Obedient to Reason*, and so affected by it, as to *consent* and become intirely *Subject* to it : Considering especially that these *Faculties* are not seated *without us*, or separated from us, or formed by any thing which is not *in us*, or hammer'd out by Force and Violence : But as they have by Nature their intire dependance upon the *Soul* ; so they are ever conversant and bred up with it, and also receive their final Complement and Perfection from *Use, Custom and Practice*, for which reason the *Greeks* very properly call *Manners Ηδονή* : For they are nothing else, in short, but certain *Qualities* of the *Irrational and Brutal part of the Mind*, and hence by them are so named in that this *Brutal and Irrational part of the Mind* being formed and moulded by *Right Reason*, by long *Custom and Use*, which they call *Εὐστοιχία*, has these *Qualities or Differences* stampt upon it. Not that *Reason* so much as attempts to eradicate our *Passions and Affections*, which is neither possible nor expedient, but only to keep them within *due Bounds*, reduce them into *good Order*, and so direct them

to a good End ; and thus maketh Moral Virtue to consist not in a kind of *In sensibility* to total Freedom from Passions, but in the well ordering our Passions, and keeping them within measure , which is effected by *Wisdom* and *Prudence*, bringing the *Faculties* of that part of the Soul where our *Affections* and *Appetite* are seated to a good Habit. For these three Things are commonly held to be in the Soul, namely, a *Faculty* or *Aptitude*, *Passion* and *Habit*. This *Aptitude* or *Faculty* then is the *Principle* or very *Matter* of Passions ; as for Example, the *Power* or *Aptitude* to be *Angry*, to be *Asham'd*, to be *Confident* and *Bold*, or the like ; *Passion* is the actual Exercise of that *Aptitude* or *Faculty*, as *Anger*, *Shame*, *Confidence* or *Boldness* ; and *Habit* is the Strength, Firmness and Establishment of the *Disposition* or *Faculty* in the Irrational part of the Soul, gotten by continual *Use* and *Custom*, and which according as the Passions are well or ill governed and directed, becomes either *Virtue* or *Vice*.

But forasmuch as Philosophers do not make all *Virtue* to consist in a *Mediocrity*, nor call it *Moral*; to shew the difference more clearly, it will be necessary to take our rise a little further off. For all things then in the Universe some do exist *absolutely*, *simply* and for *themselves* only ; others again *relatively*, for and with regard to *us*. Among those things which have an *Absolute* and *Simple* Existence, are the *Earth*, the *Heavens*, the *Stars* and the *Sea*, and of such things as have their Being *relatively*, with respect to *us*, are *Good* and *Evil*, things *desirable* and to be *avoided*, and Things *pleasant* and *hurtful*. And seeing that both are the proper Objects of *Reason*; while it considers the *former* which are absolutely and for themselves, it is *Scientific* and *Contemplative*; and when the other, which have reference to *us*, it is *Deliberative* and *Practical*: And as the proper *Virtue* in the latter case is *Prudence*, in the former it is *Science*. And between the one and the other, namely, between *Prudence* and *Science*, there

there is this difference, that *Prudence* consists in a certain Application and Relation of the Contemplative Faculties of the Soul to those which are Practical, for the Government of the Sensual and Irrational part according to Reason, to which purpose *Prudence* has often need of Fortune: Whereas neither of that nor of *Deliberation* has Science any occasion or want to attain its Ends; forasmuch as it has nothing to consider but such things as remain always the same: For as a *Geometrician* never deliberates about a *Triangle*, whether all its three Angles be equal to two right Angles, because of that he has a clear and distinct knowldg: And Men use to deliberate about such things only as are sometimes in one state or condition, and sometimes in another, and not of those which are always firm and immutable: So the Mind when meerly Contemplative exercising it self about first Principles and things permanent, such as retaining the same nature are incapable of mutation, has no room or occasion for *Deliberation*. Whereas *Prudence*, descending to Actions full of Error and Confusion, is very often under the necessity of encountering with fortuitous Accidents, and, and in doubtful Cases of making use of *Deliberation*, and to reduce those *Deliberations* into Practice, of calling also to its assistance even the Irrational Faculties, which are (as it were) forceably dragg'd to go along with, and by that means to give a certain Vigor or Impetus to its Determinations. For its Determinations do indeed want something which may enliven and give them such an Impetus: And Moral Virtue it is which gives an Impetus or Vigor to the Passions; but at the same time Reason which accompanies that Impetus, and of which it stands in great need, does so set Bounds thereunto, that nothing but what is moderate appears; and that it neither cut-runs the proper Seasons of Action, nor yet falls short of them.

For the Sensual Faculties, where the Passions are scattered, are subject to Motions, some over-vigement, sudden and

and quick, and others again too remiss and more slow and heavy than is convenient, so that though every thing we do can be good but in one manner, yet it may be evil in several; as there is but one single way of hitting the mark, but to miss it a great many, either by shooting over or under, or on one side. The business therefore of practical Reason governing our Actions according to the Order of Nature, is to correct the Excesses as well as the Defects of the Passions by reducing them to a true Mediocrity. For as when through infirmity of the Mind, effeminacy, fear or laziness, the vehemence and keenness of the Appetites are so abated, that they are ready to sink and fall short of the Good at which they are aimed and directed, there is then this practical Reason at hand, exciting and rousing and pushing them onward; so on the other hand when it lashes out too far, and is hurried beyond all measure, there also is the same Reason ready to bring it again within compass and put a stop to its career: And thus prescribing Bounds, and giving Law to the Motions of the Passions, it produces in the Irrational Part of the Soul these Moral Virtues (of which we now treat) which are nothing else but the mean between Excess and Defect. For it cannot be said that all Virtue consists in Mediocrity, since Wisdom or Prudence (one of the Intellectual Virtues) standing in no need of the Irrational Faculties, as being seated in that part of the Soul which is pure and immixed and free from all Passions, is of it self absolutely perfect, the utmost extremity and power of Reason, whereby we attain to that perfection of Knowledge which is it self most Divine and renders us most Happy. Whereas Moral Virtue, which because of the Body, is so necessary to us, and, to put things in Practice, stands in need of the Instrumental Ministry of the Passions (as being so far from promoting the Destruction and Abolition of the Irrational Powers, as to be altogether unployed

ployed in the due regulation thereof) is with respect to its power or quality the very top and extremity of Perfection, but in respect of the proportion and quantity, which it determines, it is Mediocrity, in that it takes away all Excess on the one hand, and cures all Defects on the other.

Now mean and mediocrity may be differently understood. For there is one mean which is compounded and made up of the two simple extremes, as in Colours, Gray of White and Black; and another, where that which contains and is contained, is the Medium between the containing and the contained; as, for instance, the Number VIII, between XII, and IV. And a third sort there is also, which participates of neither extreme, as for Example, all those things which, as being neither Good nor Evil in themselves, we call Adiaphorous or Indifferent. But in none of these ways can Virtue be said to be a meaner Mediocrity: For neither is it a mixture of Vices; nor comprehending that which is defective and short, is it comprehended by that which runs out into Excess; Nor yet is it exempt from the Impetuosity and sudden Efforts of the Passions, in which Excess and Defect do properly take place. But Moral Virtue properly doth, and so is commonly taken, especially to consist in a mean or mediocrity most like to that which there is in our Greek Music and Harmony, whereas there are the highest and lowest Musical Notes in the Extremities of the Scale, called * Nete and Hypate, so likewise is there in the middle thereof between these two another Musical Note, and that the sweetest of all, called † Mesē † Μέση (i. e. mean) which doth as perfectly avoid the extreme sharpness of the one, as it doth the over flatness of the other. And so also Virtue being a motion and power which is exercised about the Brutal and Irrational part of the Soul takes away the Remis-

* Νήτη καὶ ὑπάτη.

† Μέση.

sion and Intension, and, in a word, the *Excess* and *Defect* of the *Appetites* reducing thereby every one of the *Passions* to a due *Mediocrity* and perfect State of *Rectitude*.

To begin then with *Fortitude*; that is said to be the *mean* between *Cowardice* and *Rashness*, whereof the *one* is a *Defect*, as the *other* is an *Excess* of the *Irascible Faculty*; *Liberality* between *fordid Parsimony* on the one hand, and *extravagant Prodigality* on the other; *Clemency* between *Insensibility* of Injuries, and its opposite *revengeful Cruelty*; and so of *Justice* and *Temperance*; the *former* being the *mean* between giving and distributing *more or less* than is *due* in all Contracts, Affairs and Business between Man and Man, and the *latter* a just *mediocrity* between a stupid *Apathy* touched with no *sense* or *relish* of pleasure, and dissolute *softness* abandoned to all manner of *Sensualities*.

And hence (namely) from this instance of *Temperance* it is that we are most clearly given to understand the difference between the *Irrational* and the *Rational Faculties* of the Soul, and that it so plainly appears to us, that the *Passions* and *Affections* of the Mind are quite a distinct thing from *Reason*. For otherwise never should we be able to distinguish *Continence* from *Temperance*, nor *Incontinence* from *Intemperance* in Lust and Pleasures, if it were one and the same Faculty of the Soul, wherewith we *Reason* and *Judge*, and whereby we *Desire* and *Covet*. Now *Temperance* is that whereby *Reason* governs and manages (as it were some *Wild Creature* brought up by *band*, and made quite *tame* and *gentle*) that part of the *Soul* which is subject to the *Passions*, having gained an absolute *Victory* over all its *Appetites*, and brought them entirely under the Domination of it. Whereas we call it *Continence*, when *Reason* has indeed gain'd the Mastery over the *Appetites* and prevail'd against them, though not so clearly and indisputably

tably, but that, they being perverse and continuing to struggle, as not having wholly submitted themselves, it is not without great difficulty able to preserve its Government over them, being forced to retain and hold them in, and keep them within compass as it were with stripes with the Bit and Bridle, while the mind all the time is full of nothing but Agony, Contentions and Confusion. All which *Plato* endeavours to illustrate by a similitude of the Chariot-Horses of the Soul, the one whereof being more unruly, not only kicks and flings at him that is more gentle and tractable, but also thereby so troubles and disorders the driver himself, that he is forc'd sometimes to hold him hard in, and sometimes again to give him his head,

Left from his hands the Purple Reins should slip;

as *Symonides* speaks.

And from hence we may see why *Continence* is not thought worthy to be plac'd in the number of perfect *Virtues*, but is taken to be a degree under *Virtue*. For there is not therein produ'd a *Mediocrity* arising from a *Symphony* of the worst with the better, nor are the *Excesses* of the Passions retrenched; nor yet doth the *Appetite* become obedient and subservient to the reasonable Faculties, but both makes and feels disorder and disturbance, being repressed by violence and constraint; and, as it were, by necessity, as in a *Sedition* or *Faction* in a City or State, the contending Parties breathing nothing but War and Destruction and Ruin to one another, do yet cohabit together (it may be) within the compass of the same Walls; insomuch that the Soul of the *Incontinent* Person with respect to the conflicts and incongruities therein may very properly be compared to the City;

*Wherein all sorts of Luxury abound ;
Wherewith Huzza's and Groans the Streets resound.*

And upon the same Grounds it is that *Incontinence* is held to be something less than *Vice* also, but *Intemperance* to be a compleat and perfect Vice ; for that therein not the *Appetite* only, but *Reason* likewise is debauched and corrupted, and as the former incites and pushes forward the Desires and Affections to that which is *Evil*, so this by making an *ill Judgment* is easily led to consent and agree to the soft whispers and tempting allurements of corrupt *Lusts* and *Passions*, and soon lootheth all Sense of *Sin* and *Evil* : Whereas *Incontinence* preserves the *Judgment*, by the help of *Reason right and sound*, but yet by the *irresistable Force* and *Violence* of the *Passions* is even against *Judgment* drawn away. Moreover in these respects following it differeth also from *Intemperance* : Inasmuch as *Reason* in *that* is over-powered by *Passion*, but in *this* it never so much as struggleth : The *Incontinent* Person after a noble resistance is at last forced to submit to the Tyranny of his *Lusts* and follow their guidance, but the *Intemperate* approves them, and gladly goes along with and submits to them ; he feels remorse for the *Evil* he commits, while the *other* prides himself in *Lewdness* and *Vice* : Again, the one wilfully and of his own accord runs into *sin*, while the other even against his will is forced to abandon that which is *good*.

And this difference between them is not to be collected only from their *Actions*, but may as plainly also be discovered by their *words*. For at this rate do *intemperate* Persons use to talk,

What Fop would quit Love's pleasures for a Crown?

Or live without them were the World his own ?

'Tis Love that makes the nauseous Drought of Life go down.

Ab'l

And thus says another,

*The Joys of Wine and Beauty once secured,
The rest of Life perhaps may be endured,*

As if from his very Soul he were wholly abandoned and given up to *Pleasures* and *Voluptuousness*, and even overwhelmed therein. And much of the same Mind was he, and his *Judgment* as totally depraved by his *Passions*, who said,

*Let me, yet dull and formal Fops, alone;
I am resolv'd, 'tis best to be undone.*

But quite another *Spirit* do we find running through the *Sayings of the Incontinent*.

*Blame Nature only for it, Blame not me,
Would she permit, I then should Virtuous be,*

Says one of them.

And another;

*Ah ! 'Tis decreed by Fate, we know, 'tis true,
We know those Virtues; which we ne'er pursue.*

And a third,

*What will my swelling Passions Force affwage ?
No more can I restrain this Tempest's Rage,
Then Anchors Flook, dropt on loose ground, a Storm.*

Where and not improperly he compares the *Flook* of an Anchor dropt in loose ground, to that ill grounded, feeble and irresolute *Reason*, which by the Vanity, Weakness

and Luxury of the Mind is easily brought to forsake the *Judgment*. And the like *Metaphor* has another made use of happily enough in these Verses,

*To us, in Ships, moor'd near the Shore who lie
(Tho' strong the Cables) when the Winds rise high,
Cables will prove but* small Security.*

* οὐ νεγλεῖ (non, ut male in vulgar cū νεγλεῖ) cum Turnebo, Camerario, &c. Plutarchum scripsisse puto.

Where by the *Cables* the Poet means the *Judgment* opposing it self against all that is *Evil* or *Dishonest*, which is however oftentimes disturb'd and broken by violent and sudden *Gifts* of the *Passions*. For, indeed, the *Intemperate* are born away directly and with full *Sail* to their Pleasure, to *them* they deliver up themselves intirely, and thither it is they bend their *whole Course*. While the *Incontinent*, indirectly only, as endeavouring to *sustain* and repel the *Assaults* of the *Passions*, and withstand their Temptations, is either *allured* and does as it were *slide into Evil*, or else is *plunged* violently into it whether he will or no. As *Timo* in his bitter way of *Railleur* reproaches *Anaxarchus*,

*When first the dogged Anaxarchus strove
The Power of Virtue o'er his Mind to prove,
Firm, though he seem'd, and obstinately good,
In vain th' Impulse of Temper he withstood.
Nature recoil'd whatever he could do,
He saw those ills, which yet he did pursue:
In this not single other Sophists too
Felt the same Force, which they could ne'er subdue.*

And neither is a *Wise Man* *Continent* but *Temperate*, nor a *Fool Incontinent* but *Intemperate*, the one taking *true pleasure*

pleasure and delight in *Good*, the other having no displeasure against *Evil*. And therefore *Incontinence* is said to be found only in a Mind that is *Sophistical* (or which barely makes a *shew* of being governed and directed by *Prudence*,) and which has indeed the *use* of Reason but in so *weak* and *faint* a manner, that it is not able to persevere in that which it knows to be *right*.

And thus having seen the *diversity* between *Incontinence* and *Intemperance*; as for *Continence* and *Intemperance*, their Differences are *Analogous* and bear proportion to those of the other but in *contrary respects*. For *Remorse*, *Grief* and *Indignation* do always accompany *Continence*; whereas in the Mind of a *Temperate* Person there is all over such an *Evenness*, *Calmness* and *Firmness*, that seeing with what wonderful easiness and *traquillity* the *Irrational Faculties* go along with *Reason* and submit to its Directions, one cannot but call to Mind that of the Poet,

*Swift the Command ran through the raging deep,
Th' Obedient Waves compose themselves to sleep.*

Reason having quite deadned and repress'd the vehement, raging and furious *Motions* of the Passions and Affections: And those also whose Assistance *Nature* does necessarily require, are by it rendred so agreeable and consenting, so submissive, friendly and cooperative in the *Execution* of all good Deligns and Purposes, that they neither *out-run* it, nor *recede* from it, nor behave themselves *disorderly*, nor ever *shew* the least *Disobedience*; but every *Appetite* willingly and chearfully pursues its dictates.

As Sucking Foal runs by his Mother Mare.

Which very much confirms what was said by Xenocrates

of those who are true Philosophers, namely, that they alone do that voluntarily, which all others do against their Wills for fear of the Laws: Being diverted and restrained from the pursuit of their Pleasures, as it were by the Hazard

and Apprehension of being bitten by a mad Dog, or an Antipathy,* dread and honour for a Wild Cat, having regard to nothing else in the Matter but their own Danger.

* *Lego γαλῆς φόβῳ ut ex M. SS. reponendum esse pro γαλεῖς Φόβῳ censet Xylander in Annotation. ad loc.*

It is manifest then from what has been discoursed, that the Soul does perceive within it self, something that is firm and immovable, totally distinct from its Passions and Appetites, as being what it does always oppose and is ever contending with. But some there are nevertheless, who Affirm that Reason and Passion do not materially differ from one another; and that there is not in the Soul any Faction, Sedition or Dissension, of two several and contending Faculties, but only a shifting, conversion or Alternation of the same Reason or Rational Faculty from one side to the other backward and forward, which by reason of the suddenness and swiftness of the change is not perceptible by us; and therefore that we do not * consider

* *Pro ὃν εὐοφῶντες, ut pessimè habetur in vulgat. legere placuit ὃν εὐοφῶντας, & sic pulchre coherent omnia.*

that the same Faculty of the Soul is by Nature so adapted as to be capable both of Concupiscence and Repentance or coming to it self again; of Anger and of Fear; of being drawn to the Commission of any Lewdness or Evil by the Allurements of

Pleasure, and afterwards of being again retrieved from it. And as for Lust, Anger, Fear and such like Passions, they will have them to be nothing but perverse Opinions and false Judgments, not arising or formed in any inferior Part of the Soul, peculiarly belonging to them, but being the advances and returns of the Motions forward

and

and backward, the *good liknings* and more vehement *Efforts*, and in a word such *Operations* and *Energies* of the whole *rational* and *directive* Faculty as are ready to be turned *this way* or *that* with the greatest ease imaginable, like the *sudden Motions* and *Irruptions* in *Children*, the violence and impetuosity whereof by reason of their *imbecillity* and *weakness* are very fleeting and inconstant.

But these *Opinions* are against common *Sense* and *Experience*, for no Man ever felt such a sudden *change* in himself, as that whenever he *chose* any thing, he immediately judged it *fit* to be chosen, or that on the *other* hand, whenever he judged any thing *fit* to be chosen, he immediately made *choice* of it. Neither does the *Lover* who is convinced by *Reason* that his *Amour* is fit to be *broken off*, and that he ought to *strive* against his *Passion*, therefore immediately *cease* to Love; nor on the *other* side doth he desist *reasoning* and cease from being able to give a *right Judgment* of things even then, when being softned and overcome by *Luxury* he delivers himself up a *Captive* to his Lusts: But as while by the *Assistance* of *Reason* he makes opposition to the *Efforts* of his *Passions*, they yet continue to *sollicit* and at last *overcome* him, so likewise when he is *overcome* and forced to submit to them by the *light* of *Reason* does he plainly *discern* and *know* that he has done *amiss*; so that neither by the *Passions* is *Reason* *Effaced* and *destroyed* nor yet by *Reason* is he *rescued* and *delivered* from them, but being tossed to and fro between the *one* and the *other*, he is a kind of *Neuter*, and participates in *common* of them both. And those methinks, who *imagin* that *one* while the *Directive* and *Rational* Part of the Soul is changed into *Concupiscence* and *Lust*, and that by and by *Reason* opposes it self against them, and *they* are changed into *that*, are not much unlike them, who make the *Sports-man* and his *Game* not to be *two* but *one* Body, which by a nimble and Dexterous *Mutation* of it self, *one* while appears

in the shape of the Huntsman, and at another turn puts on the Form of a Wild Beast : For as these in a plain evident matter seem to be stark Blind, so they in the other Case bely even their own Senses, seeing they must needs feel in themselves not only a change or mutation of one and the same thing, but a down right struggle and quarrel between two several and distinct Faculties.

But is not, say they, the Deliberative Power and Faculty of a Man often divided in it self and distracted among several Opinions contrary to one another about that which is expedient, and yet is but one, simple, uniform thing. All this we grant to be true, but it does not reach the Case we are speaking of ; for That part of the Soul where Reason and Judgment are seated is not at Variance with it self but by one and the same Faculty is conversant about different Reasonings, or rather there is but one simple Power of Reasoning which employs it self on several Arguments as so many different Subject Matters. And therefore it is that no disturbance or uneasiness accompanies those Reasonings or Deliberations, where the Passions do not at all interpose : Nor are we at any time forced, as it were, to choose any thing contrary to the dictates of our own Reason, but, when as in a Balance, some lurking hidden Passion lays something in the Scale against Reason to weigh it down. And this often falls out to be the case, where it is not Reasoning that is opposed to Reasoning, but either Ambition or Emulation, or Favour, or Jealousie, or Fear, making a shew as if there were a variance or contest between two differing Reasons according to that of Homer.

Shame in denial, in acceptance Fear :

And of another Poet.

Hard fate to fall, but yet a glorious fate,
'Tis cowardly to live, but yet 'tis sweet :

And as in determining of Controversies about Contracts between Man and Man, 'tis by the *Interposition* of the Passions, that so many disputes and delays are Created. So likewise in the Consultations and Counsels of Kings they who design to make their Court, incline not to one side of the Question or Debate more than the other upon the Reason of the thing, but only to serve and gratifie their Masters or their own Passions, without any regard to the Interest of the Public. Which is the Reason that in Aristocratical Governments the Magistrates will not suffer Orators in their Pleadings by Declaiming and Haranguing to raise the Passions and move the Affections : For Reason not being disturbed or diverted by Passion tends directly to that which is Honourable and Just, but if the Passions are once raised, there immediately follows a mighty controversie and struggle between Pleasure and Grief on the one hand and Reason and Judgment on the other. For otherwise how comes it to pass that in Philosophical disputes and disquisitions we so often and with so little trouble are by others drawn off from, and wrought upon, to change our own Opinions ? And that Aristotle himself, Democritus and Chrysippus have without any concern or regret of Mind, nay even with great satisfaction to themselves retracted some of those Points which they formerly so much approved of and were wont so stiffly to maintain ? For no Passions residing in the Contemplative and Scientifical Part of the Soul to make any tumult or disturbance therein, the Irrational and Brutal Faculties remain quiet and calm, without busying themselves to intermeddle in Matters of that kind : by which means it falls out that Reason no sooner comes within view of Truth but rejecting

rejecting that which is false, it readily embraces it; for as much as there is in the *former* what is not to be found in the *other*, namely, a *willingness* to assent and disagree as there is occasion, whereas in all *Deliberations* had, *Judgments* made and *Resolutions* taken about such things as are to be reduced into *Practice*, and are mixed and interwoven with the *Passions* and *Affections*, *Reason* meets with much opposition, and is put under great difficulties, by being stopt and interrupted in it's Course by the *Brutal* Faculties of the Mind, throwing in it's way either *Pleasure*, or *Fear*, or *Grief*, or *Lust*, or some such like temptation or discouragement. And then the *decision* of these Disputes belongs to *Sense* which is equally affected with both the *one* and the *other*; and which sover of them gets the Mastery, the *other* is not thereby destroyed, but (thô struggling and resisting all the while) forced only to comply and go along with the *Cenqueror*. As an *Amorous* Person, for Example, finding himself ingaged in an *Amour* he cannot approve of, has immediate recourse to his *Reason*, to oppose the Force of that against his *Passion*, as having them *both together* actually subsisting in his Soul, plainly discerning them to be *several* and *distinct*, and feeling a sensible conflict between the *two*, while he endeavours as it were with his hand to repress and keep down that part which is inflamed and rages so violently within him. But on the contrary in those *deliberations* and *disquisitions* where the *Passions* have nothing to do, such I mean as belong properly to the *Contemplative* Part of the Soul, if the Reasons are equally ballanced, not inclining more to one side then another, then is there no determinate *Judgment* formed, but there remains a *doubting*, as if there were a *Rest* or *suspence* of the Understanding between two contrary Opinions. But if there happen to be any Inclination or Determination towards *one* side, that prevailing must needs get the better of the *other*, but without any *regret*

gret or obstinate opposition from it against the Opinion which is received. In short, whenever the contest seems to be of *Reason* against *Reason*, in that case we have no manner of Sense of *two distinct Powers*, but of *one simple, uniform Faculty* only, under different Apprehensions or Imaginations; but when the dispute is between the *Irrational Part* and Reason, where Nature has so ordered it, that neither the Victory, nor the Defeat can be had without anxiety and regret, there immediately the *two contending Powers* divide the *Soul* in the Quarrel, and thereby make the *difference and distinction* between them to be most plain and evident.

And not only from their *contests*, but no less also from the *consequences* that follow thereupon, may one clearly enough discern the Sourse and Original of the *Passions* to be *different* from that of *Reason*. For seeing that a Man may set his affection upon an *ingenuous* and *virtuously disposed Child*, and no less also upon one that is *naughty* and *dissolute*; and seeing also one may have unreasonable and indecent *transports* of Anger against his *Children* or his *Parents*; and on the contrary may justly and unblamably be *Angry* in their Defence against their *Enemies* and *Tyrants*; as in the *one* case there is perceived a struggle and dispute of the *Passions* against *Reason*, so in the *other* may be seen a ready submission and agreement of them, running to it's Assistance, and lending, as it were, their helping hand. To illustrate this with a familiar Example, after a *Good Man* has in Obedience to the Laws Married a *convenient Wife*, he then in the first place comes to a resolution of conversing and cohabiting with her wisely and honestly, and of making at least a *civil Husband*, but in process of time, Custom and constant Familiarity having bred within him a true Passion for her, he sensibly finds that upon Principles of *Reason* his *Affection* and *Love* for her is every day more and more *improved* and grows upon him.

As in like manner, *Young Men* having met with kind and gentle *Masters*, to guide and inform their Minds in the Study of *Philosophy* and the *Sciences*, make use of them at first for *Instruction* only and *Information*, but afterwards come to have such an *Affection* for them, that of familiar *Companions* and *Schollars* they become their *Lovers* and *Admirers* and are so accounted. And the same happens also to most Men with respect to good *Magistrates* in the Common-wealth; to their *Neighbours*; and to their *Kindred*; for beginning an Acquaintance upon *Necessity* and *Interest*, for the Exchange of the Common Offices of Intercourse and Commerce with one another, they do afterwards by degrees, 'ere they are aware grow to have a *Love* and *Friendship* for them, *Reason* in such and the like cases having over-perswaded and even compelled the *Passions* to take delight in and pursue what it before had approv'd of and consented to. As for the *Poet* who said,

*Tho' Modesty our highest Praise deserve,
Small Praise it is, for Modesty, to starve,*

doth he not plainly hereby intimate that he had often-times found by Experience, that this *Affection* of the Mind by a sheepish, shame-faced backwarness, and by foolishly bashful delays against all Reason had lost him the *Opportunities* and *Seasons* of making his *Fortune*, and hindred and disappointed many brave Actions and noble Enterprizes.

But *these Men*, thô by the Force of these Arguments sufficiently convinced, do yet seek for Evasions, by calling *Shame*, by the Name of *Modesty*; *Pleasures*, by that of *Joy*, and *Fear* by that of *Caution*: No Man going about to blame them for giving things the *softest* Names they can invent, if they would be so just as to bestow these good *Words* upon those *Passions* and *Affection*s

ons only which have put themselves under the conduct and direction of *Reason*, and leave those which oppose *Reason*, and offer Violence to it to be called by their own proper and odious Names ; but when fully convinced by the tears they shed, by the trembling of their Joynts, and by their sudden changing of Colour back and forward, if instead of plainly calling the Passions, whereof these are the effects, *Grief* and *Fear*, they make use of the Phantastic Terms of *Compunctions* and *Conturbations*, and to varnish over and disguise the *Lusts* and *Affections* give them the Name only of so many *forwardnesses* of Mind, and I know not what else, they seem not to act like *Philosophers*, but relying upon little shifts and *Sophistical* Artifices, under an *Amusement* of strange Words, vainly hope to cover and conceal the *Nature* of things.

And yet even *These Men* themselves sometimes make use of very proper Terms to express these Matters, as for instance, when they call those *Joys*, *Volitions* and *Cautions* of theirs, not by the Name of *Apathies* as if they were devoid of all manner of *Passion*; But of *Eupathies*, that is to say good Affections well disposed. For then is there said to be an *Eupathy* or good Disposition of the Affections, when *Reason* has not utterly destroyed, but composed and adjusted them in the Mind of *Discreet* and *Temperate Persons*. But what then becomes of *Vicious* and *Dissolute Persons*? Why if they should judge it reasonable to love their *Parents* instead of a *Mistress*, or a *Gallant*, this they are not able to perform; But should they judge it fitting to set their Hearts upon a *Strumpet* or a *Parasite*, The *Judgment* is no sooner made, but they are most desperately in Love. Now were the *Passions*, and *Judgment* or *Reason* all one, it could not be but that the Passions of *Love* and *Hatred* would immediately follow upon *Judgments* made what to *Love* and *Hate*: But we see the contrary often happen, for the *Passions*, as they submit to some Resolutions and Judgments,

ments, so others again they oppose themselves to, and refuse to comply with. Whence it is that compelled thereto by Truth and the Evidence of things, they do not affirm every *Judgment* and Determination of *Reason* to be *Passion*, but that only which excites too violent and inordinate an *Appetite*: Acknowledging thereby that the Faculty we have in us of *Judging* is quite another thing

**Ut integrasit sententia, post verbum σομερης, & Cod. M S Petav. Inferenda sunt τον νοντην και, que, vulgo Librariorum cupiditate interciderunt.*

then that which is susceptible of the *Passions*, as is * that also which moveth from that which is moved. Nay, even *Chrysippus* himself in many places defining *Patience* and *Continence* to be *Habits* of submitting to, and pursuing the *Choice* and *Direction* of, *Right Reason*,

doth thereby make it apparent, that by the Force of Truth he was driven to confess, that it is *one thing* in us which is Obedient and Submissive, but *another* and quite different which being either not disobeyed, is quietly submitted to, or disobeyed and neglected meets with Opposition and Resistance.

Now, as for those who make all *Sins* and *Faults* to be *equal*, to examin whether in other Matters, they have not also departed from the truth is not at this time and in this place seasonable; since they seem not *herein* only but in most things *else* to advance unreasonable *Paradoxes* against common Sense and Experience. For according to them all our *Passions* and *Affections* are so many *Faults*, and whosoever *Grieves*, *Fears* or *Desires* commits *Sin*: But, with their leave, nothing is more *visible* and apparent then the mighty *Difference* in those and all other *Passions*, according as we are *more* or *less* affected with them. For will any Man say that the Fear of *Dolon* was no more then that of *Ajax* who being forced to give *way* before the Enemy,

Some-

Sometimes retreated back, then fac'd about,
And step by step retir'd, at once, and Fought ?

Or compare the *Grief* of *Plato* for the Death of *Socrates*, to the *Sorrow* and *Anguish* of Mind which *Alexander* felt, when for having murdered *Clytus*, he attempted to have laid *Violent Hands* upon himself : For our *Grief* is commonly increased and augmented above Measure by *sudden* and unexpected Accidents : And that which surprises us on the *sudden* contrary to our hope and expectation is much more *uneasie* and grievous then that which is either foreseen or not very unlikely to happen, as must needs fall out in his Case who expecting nothing more then to see the Happiness, Advancement and Glory of a *Friend* or a *Kinsman*, should hear of his being put to the most exquisite *Tortures*, as *Parmenio* did of his Son *Philotas*. And who will ever say that the *Anger* of *Magas* against *Philemon*, can bear any proportion to the *Rage* of *Nicocreon* against *Anaxarchus*? The Occasion given was in both cases the same, each of them having severally been bitterly reproached and reviled by them : For whereas *Nicocreon* caused *Anaxarchus* to be broken all to pieces and brayed in a Mortar with *Iron Pestles*; *Magas* only commanded the Executioner to lay the *Edge* of the naked *Sword* upon the Neck of *Philemon*, and so *dismist* him. And therefore *Plato* called *Anger* the *Nerves* of the Mind, because as it may swell and be made more intense by Sowrnness and ill nature, so may it be slacken'd and remitted by gentleness and good nature.

But to elude these and such like Objections, they will not allow these *Intense* and vehement Efforts of the *Passions* to be according to *Judgment*, or so to proceed from ir, as if that were therein faulty, but call them *Ces-sations*, *Contractions* and *Extensions* or *Diffusions*, which by

by the help of reason are capable of being increased or diminished. But that there are also differences of Judgment is most plain and evident : For some there are who take Poverty to be no Evil at all ; Others who look upon it as a great Evil ; And others again who esteem it to be the greatest Evil and worst thing in the World, insomuch that rather then endure it, they would dash themselves in pieces against the Rocks, or cast themselves headlong into the Sea. And among those who reckon Death to be an Evil, some are of that Opinion in regard only that it deprives us of the Enjoyment of the good Things of the World ; as Others are with respect to the eternal Torments and horrible Punishments under Ground in Hell. As for bodily Health, some Love it no otherwise then as it is agreeable to Nature and very convenient and useful ; while others value it as the most Sovereign Good, in comparison whereof they make no Reck'ning of Riches, or Children, nor of

Scepters and Crowns which do Ambition move,
And make Men equal to the Gods above.

Nor will they in fine allow even *Virtue* it self to signify any thing, or be of any use without good *Health* : so that hence it sufficiently appears that in the *Judgments* Men make of things, they may be *mistaken* and very faulty, with respect to both the extremes of too much and too little, but I shall pursue this *Argument* no further in this place.

Thus much may however fairly be assumed from what has already been said on this head, that even themselves do allow a plain difference between the *Judgment* and the *Irrational* Faculties by means whereof, they say, the *Passions* become greater and more violent, and so while they *cavil* and contend about *Names* and *Words*, they give up the very cause to those who maintain the *Irrational* Part of

of the Soul which is the *Seat* of the *Passions* to be *several* and *distinct* from that *Faculty* by which we *Reason* and make a *Judgment* of things. And indeed *Chrysippus* in those Books which he wrote, of *Anomology*, after he has told us that *Anger* is *Blind*, not discerning oftentimes those things which are *plain* and *conspicuous*, and as frequently casting a *mist* upon such things as were before *clear* and *evident* proceeds a little further in this manner: *For*, says he, *the Passions being once raised not only reject and drive away Reason: But (things by their means appearing otherwise than they would) do likewise violently push Men forward to Actions that are contrary to it;* And then he makes use of the Testimony of *Menander*, saying,

What have I done? Where has my Soul been stray'd?
Would she not stay to see her self obey'd,
But let me Act, what I abhor'd but now?

And again the same *Chrysippus* a little after; *every Rational Creature is by Nature so disposed as to use Reason in all things, and to be Governed by it; but yet oftentimes it falls out that we Despise and Reject it being carried away by another more violent and over-ruling Motion.* In these Words plainly enough acknowledging what uses in such a case to happen upon the account of that *Difference* and *Contest* which there is between the *Passions* and *Reason*.

And upon any other ground, it would be ridiculous (as *Plato* says) to suppose a Man to be sometimes *Better* than *Himself*, and sometimes again *worse*; One while to be *His Own Master*, and another while *His Own Slave*. For how can it possibly be that a Man should be *Better* and *Worse* than *Himself*. And at once both *his own Master* and *Slave*, if every One were not in some sort naturally *Double or Twofold*, having in *Himself* at the same time a *Better Part and a Worse*? For so may *He* be reckon'd

to have a power over Himself and to be better than Himself, who has His *worse* and more *inferior* Faculties in Obedience and Subjection to the *Superior* and more *Excellent*; Whereas He who suffers his *Nobler* Powers to fall under the Government and Direction of the *Intemperate* and *Irrational* Part of the *Soul* is *less* and *worse* than Himself, and has wholly lost the *Command* over himself, and is in a State which is *contrary* to Nature. For by the *Order* of Nature *Reason* which is *Divine* ought to have the Sovereignty and Dominion over the *Irrational* and *Brutal* Faculties, which deriving their *Original* from the *Body*, and being incorporated as it were and thoroughly mixed therewith bear a very *near* Resemblance to it, are replenished with and do participate in *Common* of the Qualities, Properties and Passions thereof; As is plain from our more Vehement *Motions* and *Efforts* towards corporeal Objects, which do always increase in *Force* and *Vigor* according to the several *Changes* and *Alterations* which happen in the *Body*. From whence it is that *Young Men* are in their *Lusts* and *Appetites* because of the *Abundance* and *Warmth* of their Blood, so *Quick*, *Forward*, *Hot* and *Furious*: Whereas in *Old Men* all *Natural Fire* being almost extinguished, and the *First Principles* and *Source* of the *Affections* and *Passions* seated about the *Liver*, much lessend and debilitated, *Reason* becomes more *vigorous* and *prædominant*, while the *Appetites* languish and Decay together with the *Body*. And after this manner it is that the Nature of *Beasts* is framed and disposed to divers *passions*. For it is not from any Strength or Weakness of *Thought*, or from any *Opinions Right* or *Wrong* which they form to themselves, that *some* of them are so *Bold* and *Venturous*, and dare encounter any thing, and *others* of them as *Fearful* and *Cowardly* shrinking at every Danger; But from the Force and Power of the *Blood*, the *Spirits* and the *Body* does this *Diversity* of *Passions* in them arise; For that Part

where

where the Passions are seated being derived from the Body as from its Root, Retains all the Qualities and Propensions of that from whence it is extracted.

Now that in Man there is a Sympathy and an agreeable and correspondent Motion of the Body and the Passions and Appetites, is proved by the Paleness and Bluings of the Face; by the Tremblings of the Joynts, by the Palpitation of the Heart: And on the contrary by the Diffusion or Dilatation which we feel upon the Hope and Expectation of pleasures. But when the Mind or Intellect doth Move of it self alone, without any passion to Disorder and Ruffle it, then is the Body at Repose and rests Quiet, having nothing at all to do with those Acts and Operations of the Mind: As when it takes into Consideration a Proposition in Mathematics or some such Scientifical thing, it calls not for the Aid or Assistance of the Irrational or Brutal Faculties. From whence also it is very apparent that there are in us two Distinct Parts Differing in their Powers and Faculties from One Another. In Fine, throughout the whole World, all Things (as they themselves are forced to confess, and is Evident in it self) are Governed and Directed some by a Certain Habit, some by Nature, Others by a Brutal or Irrational Soul, and some again by that which has Reason and Understanding. Of all which things man does in some measure participate and is concerned in all the above mentioned Differences. For He is contained by Habit, and Nourished by Nature; He makes Use of Reason and Understanding: He wants not his Share of the Irrational Soul: He has also in him a Native Source and inbred Principles of the Passions, not as adventitious but necessary to him, which ought not therefore to be utterly rooted out, but only pruned and cultivated. It not being the Method and Custom of Reason in Imitation either of the Manner of the Thracians, or of what Lycurgus Order'd to be done to the Vines, to destroy and tear up all the Passions and Affections indiscriminately,

* δυνάμεις
◎ δίδει
σημεῖδης.

rently, Good and Bad, Useful and Hurtful together, but rather like some * Kind and Careful Deity, who has a tender regard to the Growth and Improvement of Fruit-Trees and Plants, to cut away and top off that which grows Wild and Rank, and to dress and manage the rest, that it may serve for Use and Profit. For as they who are afraid of being drunk, pour not their Wine upon the Ground but dilute it with Water, so neither do they who fear any violent Commotion of their Passions go about utterly to destroy and eradicate, but rather wisely to Temper and Moderate them. And as they who use to break Horses and Oxen do not go about to take away their Goings, or to render them unfit for Labour and Service, but only strive to cure them of their Unluckiness and Flinging up their Heels, and to bring them to be patient of the Bit and Yoke so as to become Useful : After the same Manner Reason makes very good use of the Passions after they are well subdued and made Gentle, without either tearing in pieces or over-much weakning that Part of the Soul which was made to be obedient to her. In Pindar we find it said,

As 'tis the Horses Pride to win the Race,
And to Plough up the Fruitley Soyl,
Is the Laborious Ox's Toyl,
So the fierce Dog we take the Foaming Bore to chace.

But much more useful than these in their several kinds, are the whole Brood of passions when they become Attendants to Reason, and being affistant and obedient to Virtue do give Life and Vigor to it.

Thus Moderate Anger is of admirable Use to Courage or Fortitude ; Hatred and Aversion for Ill Men promotes the Execution of Justice ; And a Just Indignation against those

those who are prosperous beyond what they deserve, is then both convenient and even necessary, when, with *Pride* and *Insolence* their Minds are so swollen and elated, that they need to be repressed and taken down. Neither by any means can a Man, though He never so much desire it, be able to separate from *Friendship*, *Indulgence*, and a natural Propension to *Affection*; from *Humanity* and good *Nature*, *Tenderness* and *Commisseration*; Nor from true *Benevolence*, a mutual participation of *Joy* and *Grief*. And if they run into an *Error* who would take away all *Love*, that they may destroy *Mad* and *Wanton Passions*, neither can those be in the *Right* who for the sake of *Covetousness* Condemn all other *Appetites* and *Desires*: Which is full as ridiculous as if One should always refuse to *Run*, because one time or other he may chance to *catch a fall*; Or to *Shoot*, because he may sometimes happen to *miss the Mark*; Or should forbear all *Singing*, because a *Discord* or a *Zar* is offensive to the Ear. For as in Sounds the *Music* and *Harmony* thereof takes away neither the *Sharpest* nor the *Deepest Notes*; And in our Bodies, *Physic*, procureth *Health*, not by the Destruction of *Heat* and *Cold* but by a due and proportionable Temperature and Mixture of them both together, so in the same Manner it happeneth in the *Soul of Man* when *Reason* becomes Victorious and Triumphant, by reducing the *Faculties* of the *Mind* which belong to the *Passions* and all their *Motions* to a due *Moderation* and *Mediocrity*. And though neither *Joy*, nor *Grief*, nor *Fear* simply in themselves, yet excessive and unmeasurable either *Joy*, or *Grief*, or *Fear* in the *Soul* may very properly be resembled to a great *Swelling* or *Inflammation* in the Body. And therefore *Homer* where he says,

No Dastard Fear the Valiant Man rebukes,
And even in Death he keeps his Living Looks:

does

does not take away all Fear (but that only which is extreme and Unmanly) that Bravery and Courage may not be thought to be Fool-hardiness; Nor Boldness and Resolution pass for Temerity and Rashness. And therefore in Pleasures and Delights he that can prescribe bounds to his Lusts and Desires, and in Punishing Offences can moderate his Rage and Hatred to the Offenders, shall in one case get the Reputation not of an Insensible but Temperate Person, and in the other be accounted a Man of Justice without Cruelty or Bitterness: Whereas if all the Passions, if that were possible, were clean rooted out, Reason in most Men would grow sensibly more Dull and Unactive than the Pilot of a Ship in a Calm.

And to these things (as it should seem) Prudent Law-givers having regard, have wisely taken care to Excite and Encourage in Commonwealths and Cities, the Ambition and Emulation of their People amongst one another; and with Trumpets, Drums and Flutes to wet their Anger and Courage against their Enemies. For not only in Poetry (as Plato very well observes) he that is Inspired by the Muses, and as it were possessed by a Poetical Fury will make him who is otherwise a Master of his Trade, and an Exact Critic in Poetry appear Ridiculous: But also in Fighting those who are Elevated and Inspired with a Noble Rage, and a Resolution and Courage above the common pitch, become Invincible, and are not to be withstood. And this is that Warlike Fury which the Gods as Homer will have it infuse into Men of Honour,

He spoke — And every Word new Strength inspir'd.

And again,

This more than Human Rage is from the Gods.

As if to Reason the Gods had Joyned some or other of the Passions as an Incitement, or, if I may so say, a Vehicle to push and carry it forward.

Nay

Nay we often see these very Men against whom I now dispute, Exciting and Encouraging Young Persons with Praises, and as often checking and rebuking them with severe *Reprimands*, whereupon in the *One* case there must follow *Pleasure* and *Satisfaction* as necessarily as *Grief* and *Trouble* are produced in the *other*: *Reprobation* and *Admonition* certainly striking us with *Repentance* and *Shame*, whereof *this* is comprehended under *Fear*, as the *other* is under *Grief*. And these are the Things they chiefly make use of for *Correction* and *Amendment*: Which seems to be the Reason why *Diogenes* to some who had magnified *Plato*, made this Reply, *What can there be in him*, said he, *so much to be valued who having been so long a Philosopher, has never yet been known so much as to Excite the single Passion of Grief in the Mind of any One?* And certainly the *Mathematical Science* cannot so properly be called (to use the Words of *Xenocrates*) the *Handles of Philosophy*, as these *Passions* are of *Young Men*, namely, *Baskfulness, Desire, Repentance, Pleasure, Pain, Ambition*; whereon *Right Reason* and the *Law* discreetly laying their *Salutary hands*, do thereby effectually and speedily reduce a *Young-man* into the *Right Way*. Agreeable hereunto the *Lacedemonian Instructor* of Youth was in the *Right* when he professed that he would bring it to pass that *Youths* under his care should take a *Pleasure* and *Satisfaction* in *Good*, and have an *Abhorrence* for *Evil*, than which there cannot be a Greater or Nobler End of the *Liberal Education* of Youth Proposed or Assigned.